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FENELON.—ANECDOTES OF HIS LIFE AND WRITINGS.

BY W. J. WALTER.

Born in the castle of Fenelon, in Perigord, August 6th, 1651.—Enters the seminary of St. Sulpice, 1666.—Ordained priest, 1676.—Goes on the mission to Rochelle, 1677.—Appointed preceptor to the Duke de Bouvilliers, 1689.—Raised to the Archbishopric of Cambray, 1695.—Contest with Bossuet on the subject of Quietism, 1696. Publishes his "Maxims of the Saints," 1697.—It is condemned by Pope Innocent XII, and retracted by the author, 1699.—Dies at Cambray, January 7th, 1715.

THE characteristic epithet of "the good Fenelon," is in every mouth. He is familiar to every schoolboy as the author of that charming book, "The Adventures of Telemachus," and known to every devout reader by that simple but comprehensive summary of Christian duty, "Reflections for every day in the week." He should be as familiarly known as the enlightened preceptor of the Duke de Bouvilliers, as the learned antagonist of the great Bossuet, as the philosophical correspondent of the Duke of Orleans, as the good shepherd of his flock in the diocess of Cambray; as one whom an error of the head, rather than of the heart, led astray, but who, in his ready submission to the voice of the Church, has left the world a memorable example of obedience and humility. A few anecdotes of such a man, ranged in chronological order, cannot fail to be acceptable to our readers.

The family of Fenelon was no less distinguished by its antiquity than for the figure it has made in history. One of his ancestors was Bertrand de Salignac, marquis de Fenelon, known as the author of "Negociations in England," when he was ambassador at the court of Elizabeth, and correspondent of poor Mary of Scots. His reply to Charles IX, who wished him to represent to the queen of England the motives for the massacre of St. Bartholomew, will show the independence of his character: "Sire, were I to attempt to color over this terrible execution, I should consider myself an accomplice in its guilt. Your majesty had better confide the task to those who advised it." We shall have occasion to see that *our* Fenelon inherited the spirit of his ancestor. Another distinguished relation of Fenelon, was his uncle, the marquis, of whom the great Condé used to say, "that he was equally qualified for the field, the cabinet, or the cloister." The frankness of his character is shown in his remark to Cardinal de Harlay; "Monsignor, forget not the difference between the day when such a nomination procures you the compliments of all France, and the day of your death, when you will have to appear before God to render him an account of your stewardship."

Till some thirty years ago, when M. de Baussett, the worthy bishop of Alais, in whose hands the MSS. of Fenelon were placed by his family, gave us the life of

Fenelon, full justice had not been done to the memory of this truly great and good man. He informs us that the early years of Fenelon were distinguished by many traits both of courage and moderation, surprising in a child, and which would be read with pleasure, even in the life of a person less eminent. But the author, from a fear, as it may be presumed, of offending against what is called the *dignity* of history, has not given us these little anecdotes. The friends of youth will not thank him for the omission. Every trait, indicating a future Fenelon, would have been precious. From the vigor of the embryo we anticipate the beauty of the flower.

At the age of twelve he was sent to Paris, under the care of his good uncle, the Marquis de Fenelon, and placed in the college of Plessis, under the care of M. Gobinet, the well known author of a work, deserving to be better known, "The Instructions of Youth." Here he distinguished himself so much in his studies, that, at the age of fifteen, he was suffered to preach a sermon, which drew general attention. A similar circumstance is recorded of Bossuet, who, at the same age, preached before a brilliant audience in Paris, with the greatest applause. It is curious to mark this coincidence in two men, who, while they formed the ornament and glory of the French church, from devoted friends became irreconcilable antagonists. The Marquis de Fenelon was rather alarmed than gratified at the encomiums bestowed upon his nephew. He knew the danger of early praise, and he removed him to the famous seminary of St. Sulpice, an institution remarkable for the admirable spirit in which it has been conducted for nearly three centuries, and for the host of talent which it has sent forth to the world. Here, under the care of the excellent director, the Abbe Tronson, he imbibed a relish for those truly sacerdotal virtues, which shed such a lustre round the elevated functions he was destined to fulfil.

At the age of twenty-five, he was ordained priest. The first aspirations of the young ecclesiastic were to brave the dangers and share the glory of the missions in the Levant. A proof of the enthusiasm of his youthful zeal is left us in a letter to a friend, written at this period. He says: "I have a great voyage in contemplation. All Greece opens before me. Methinks I behold the Turk retreating, and the Church in Corinth breathing in freedom, and listening without restraint to the voice of her apostles. I feel myself transported to the classic soil of Greece, and roaming amidst the memorials of her fallen greatness. I hasten to the Areopagus, where St. Paul preached the "unknown God" to the wise of the world. After the sacred, the profane claims my attention; and I descend to the Piræus where Socrates traced the plan of his republic. I ascend the biforked summit of Parnassus, I pluck the laurels of Delphos, I revel in the charms of Tempe's haunted vale. When will the blood of the Turk be mingled with that of the Persian on the plains of Marathon, and leave Greece to religion, to philosophy, and to the fine arts, who regard her as their natal soil? Nor will I forget thee, island consecrated by the heavenly visions of the well-beloved disciple, happy Patmos! I will kneel upon thy earth, kiss the footsteps of the evangelist, and fancy I behold the heavens open. The future unfolds to me. Schism disappears; the east and west are reunited; and Asia, after a long night of darkness, sees the day-spring revisit her. The land, sanctified by the steps of the Redeemer, and consecrated by his cross, is delivered from the hand of the profaner, and arrayed in her ancient glories. Finally, the children of Abraham, scattered over the face of the globe, and numerous as the stars of heaven, are gathered from the four winds, and crowd forward to acknowledge him whose hands they pierced." This is a mere flight of enthusiasm, but it is indicative of the man.

On quitting St. Sulpice, Fenelon took up his residence with the marquis, where he formed an intimate acquaintance with two persons, whose names, like his own, are destined to immortality, Bossuet and the Abbe Fleury. To the former, who was greatly his superior in years, and was then in the zenith of his reputation, he particularly attached himself. Bossuet, who was accessible to but few, used to invite Fenelon

and Fleury to accompany him to his episcopal retreat at Germigny. What glorious hours must three such men have passed together; what stores of literary and ecclesiastical knowledge must have been opened up in their conversations. Nothing could exceed Bossuet's regard for Fenelon, or Fenelon's veneration for Bossuet. Who that had witnessed the communings of such hearts, could have dreamed that the day would come when they should be dissevered for ever?

Not being permitted to indulge his missionary zeal in the Levant, Fenelon sought and found an opportunity of employing his talents in a mission at home. In 1685, Louis the fourteenth revoked the edict of Nantes; and by a second edict wholly interdicted to the Hugonots the exercise of their religion, ordered their ministers to quit the kingdom, and employed priests to educate the children of the Hugonots, and to use every means for the conversion of their parents. The intendants of provinces and the governors of towns were commanded to see the edict enforced. Some of them exceeded the letter of their instructions, and under pretence of securing the priests from insult and compelling attendance at public instruction, distributed soldiers in the different places inhabited by Hugonots, and connived at the outrages committed by them. The soldiers were principally taken out of the dragoon companies, and hence the reproachful term *dragonade*. The consequence of these measures, unwise as they were cruel, was, that two hundred thousand families quitted France, and dispersing themselves in the Protestant states (part of them came to South Carolina,) enriched them with their arts and industry, and made them resound with execrations of their persecutor. To the honor of Fenelon and Bossuet be it said, that they not only blamed, but used their endeavors to avert, the employment of compulsatory measures in effecting religious conversion.

When Louis the fourteenth heard that a young ecclesiastic, a member of the Fenelon family, was appointed to the mission at Rochelle, he expressed a wish to see him. At the interview, the only request he made of the king was, that, as he was sent to exercise a ministry of charity and peace, all the dragoons, and every appearance of coercion, might be removed. Louis was charmed with the manners of the young missioner, and did not hesitate to grant his request. The news of this interview had preceded Fenelon to Rochelle; the bishop of the place received him with open arms, and the people, charmed with the noble confidence which had disdained that most unevangelical of arguments—brute force—looked upon him, as an angel sent from heaven. Listen to his language to those who spoke of rigorous measures: "My good friends, beware what you do; that is not the true spirit of the gospel of Christ. The work of God is effected in the heart, not by violence on the person." Fenelon's first endeavor was to undeceive these deluded people, in regard to the ridiculous prejudices which their clergy had instilled into their minds respecting the practices and ceremonial rites of the Church. He took the greatest pains in cautioning them not to confound essentials with non-essentials, an important distinction, to which teachers have not always paid the attention the subject demands. He observed with sorrow, that distrust and other merely *human* considerations, were oftentimes the motives to insincere abjuration. Violent measures had produced the worst results. In a letter to Bossuet on this subject, he says: "If it were wished to make these people abjure Christianity and embrace the Koran, these troops of dragoons would be sufficient to make them do so." He reckoned as true conversions, those only which were marked by an affection and durable change in opinion and conduct. He felt convinced that the words of truth and charity promulgated in these unhappy provinces, where error had triumphed so long, would not be "bread cast upon the waters," but "would be found after many days." It would seem that Providence has justified, in a peculiar manner, the hopes and expectations of Fenelon; for, it is remarkable, that these very provinces, which, at that time, abounded with Hugonots, and which had displayed so bigoted an attachment to their opinions, were precisely those, which, on occasion of the well

known struggle, (the Vendean war,) manifested the greatest zeal for the Catholic religion, when an attempt was made to overthrow the altars which Fenelon had raised. Guided by such principles, and carrying them faithfully into practice, it will not be difficult to divine the result of Fenelon's mission to Rochelle. As all hearts were won to love him, he found little difficulty in submitting such hearts to the obedience of Christ.

The impression which Fenelon had made upon Louis XIV, at the interview of which we have spoken, was not obliterated. The time had come when the education of his grandson, the Duke of Burgundy, would require the cares of a tutor. With all his faults, to the praise of Louis be it said, that he had always made choice of the best and wisest men of his kingdom for the education of his family. His choice now fell upon Fenelon, who was nominated on the 17th August, 1689. Even before he knew of his elevation, Bossuet, in the first warmth of his joy, wrote thus to Madame de Maintenon: "Yesterday I was wholly occupied with the welfare of the Church and state; to-day, I have had more leisure to reflect upon the cause of your joy, and I am myself rejoiced. I picture to myself how you will feel on this occasion; at witnessing the illustrious dawn of that merit, which has been hidden with so much care. In short, madame, we shall not lose Fenelon. You will have him near you; and I, though obliged to rusticate here, shall find leisure, now and then, to come and visit him."

But in the midst of the flattering applause of courtiers, and the sincere congratulations of friends, at this splendid triumph of humble virtue, one solemn, one austere voice was heard—a voice which the heart of Fenelon had, for many years, been accustomed to interrogate with docility. It came to guard him against the dangerous intoxication of success, and solemnly to warn him against the snares and dangers of his new position. It was from the good Abbe Tronson, the Superior of St. Sulpice. We wish that our limits would allow us to read his beautiful and paternal letter. We cannot refuse one extract: "You will, perhaps, be surprised, sir, at not finding *me* among the crowd of those who have felicitated you upon the recent mark of royal favor conferred upon you. But do not condemn my delay. The education which his majesty has thought proper to confide to your care, has such an important connection with the welfare of the state, and the good of the Church, that every sincere lover of his country must unfeignedly rejoice in seeing it committed to such hands. But I candidly confess that *my* joy is mingled with much uneasiness. The path upon which you are entering is beset with perils. Elevation to honors renders our salvation more difficult. It opens the door to the dignities of the earth; but we should tremble lest it should close to us the portal of heaven. You may perform much good in your present situation; but it may lead you to much evil. You are there where the gospel of Christ is little known; and where they who know it, use it more as a means of recommendation among men, than as a guide to salvation. You are to live among those whose language is pagan, and whose example is perilous. You will behold yourself surrounded by objects which flatter the senses, and are calculated to awaken dormant passions. A more than ordinary degree of grace will be necessary to enable you to resist the temptations that will beset you. The mists which cloud the moral atmosphere of a court, are capable of obscuring the plainest and most evident truths. It is not necessary to remain there long, to consider as irksome and unnecessarily severe, truths which were obvious and easy of practice, when meditated upon at the foot of the cross. A thousand occasions will present themselves, in which you will begin to look upon yourself as bound, not only by prudence but even by benevolence, to concede something to the world; and yet, my friend, how strange for a Christian, and still more for a priest, to see himself obliged to enter into a compromise with the enemy of his salvation. Truly, sir, your post is a dangerous one. If ever the study and meditation of the gospel was needful for you, it is so now. Hitherto, you have needed only to cultivate virtuous thoughts, and to cherish the love

of truth; now, you have to shield yourself against evil impressions, and to steel your spirit against falsehood and deceit." That Fenelon responded to this paternal advice, will appear from the following among other of his memoranda: "It shall be my solemn care when at court, to watch over myself, and not to be influenced by the example and false opinions of those around me. I will strive to act as one having root within himself."

Fenelon was fully impressed with the magnitude and importance of the task upon which he was entering. The child confided to his care was destined to reign over thirty millions of men; and in that child Fenelon saw the whole of France awaiting, more or less, its misery or its happiness, from the success or failure of his endeavors. His own age, that of the king, and that of the young prince, might well impress him with the idea, that he was, perhaps, destined to receive the gratitude or the reproaches of many generations.

The Duke of Burgundy was in his ninth year, and is thus described by the Duke de St. Simon, one of the acutest observers in the court: "The Duke was, by nature, formidable, and in his earliest youth, gave cause for terror. He was unfeeling and irritable, to the last excess, even against inanimate objects. He was furiously impetuous, and incapable of enduring the least opposition, even of time and the elements, without bursting forth into such intemperate rage, that it was sometimes to be feared the very veins in his body would burst. I have frequently witnessed these excesses. His obstinacy was beyond all bounds, and when denied excess in the luxuries of the table, he would sit and sulk for hours together. He was passionately fond of play, but could not endure to be rivalled or surpassed in any game; they who played with him in earnest, ran great risk of their ears or their eyes. In short, he was the prey of ungovernable passion, and as such animals always are, was naturally ferocious and inclined to cruelty. In his raillery he was unfeeling, for the urchin had wit, and he employed the force of ridicule in a way to overwhelm the object of it. Inordinately proud, he looked upon men only as atoms, to whom he bore no similarity or relation whatever. Even the princes, his brothers, scarcely seemed, in his estimation, to form an intermediate link between himself and the rest of mankind." What a hopeful task for poor Fenelon to undertake! And how did he go about it? In the first place, the fiery spirit which it was his to tame, had latent qualities of good, which only required calling forth. The brilliancy and penetration of his mind were evident even in his moments of violence; his replies excited the astonishment of all who heard him, and his memory was prodigious. In regulating such a mind, Fenelon prescribed to himself no precise rule of action; he carefully watched the dispositions of his pupil, and following with calm and patient attention all the variations of so intemperate a nature, extracted the lesson from the fault itself. With this object, Fenelon composed his well known "Fables" and "Dialogues." Instruction conveyed through such forms was suited to such a mind. They almost always had an allusion to some fault committed by the pupil, to some circumstance of the moment, the impression of which being fresh upon the mind, could not miss of being applied. They formed a mirror in which the young urchin could not help beholding himself, and in which he sometimes appeared in a manner but little gratifying to his self-love.

We will cite an instance of Fenelon's address in reclaiming this unruly Bourbon in embryo. In his general demeanor towards him, though the preceptor was full of condescension and affection, he took care to place himself at an immeasurable height above him. On one occasion, Fenelon had found it necessary to express himself to the duke in a tone of great authority. The royal pupil's pride was hurt: "Not so, sir," said he to Fenelon, "I know who you are, and I know who I am." Fenelon made no reply, it was not the moment to do so with profit; he contented himself with putting on the air of one deeply hurt, gave his pupil a serious and sorrowful look, and spoke to him no more that day. The

following morning he entered the duke's bedchamber, drew the curtains, and awakening him, said in a cold tone, very different from his usual manner: "Sir, you recollect what you said to me yesterday, that 'you knew who you were, and who I am.' It is my duty to inform you that you know neither the one nor the other. You fancy yourself, sir, a greater man than I am; perhaps some one of your valets has told you so; but let *me* tell you, that *I* am greater than *you*. Birth, here, is out of the question. You would call the man a madman, who should prefer himself to his neighbor, because the dews of heaven had fertilized his field, and not fallen on his neighbor's. You are not wiser than such a man if you think to make a merit of your birth; that can add nothing to your personal merit. You know that I am your superior in knowledge; I have taught you every thing you know, and what you know is nothing compared to what I *would* have taught you. As to authority, sir, you have none over me; but *I* have full and absolute authority over you. This you have been often told by the king. You think, perhaps, that I am honored by being your preceptor. Undeceive yourself. I undertook the office at the king's request; it has been no agreeable employment, and I desire it no longer. That you may have no doubt on this head, I order you to rise instantly, that I may conduct you to his majesty, to beg of him to appoint you another tutor, whose endeavors I hope will be more successful than mine."

The young duke was thunderstruck at this declaration; he had passed the night in painful reflections and self-reproach; and now shame prevented him from speaking. At length he exclaimed, "Oh sir, I am truly and sincerely sorry for what I said yesterday; if you speak to the king I am ruined for ever—if you abandon me, what will be thought of me. I promise you, yes, I solemnly promise you that you shall be satisfied with me for the future—oh! do promise me!" Fenelon would make no promise; he left him the whole day in agony and uncertainty; in the evening Madame de Maintenon made her appearance; she came to intercede with the master for his pupil, and after some demur the delinquent was again received into favor. It was by firmness like this that Fenelon accomplished his object. The growing reason of the duke, and his increasing affection and esteem for such a master, at length taught him to subdue himself. The task was a hard one, but he accomplished it, and in achieving one of these victories over himself, he came up to Fenelon and pressing his hand to his heart, exclaimed, "I have left the Duke of Burgundy behind the door yonder; and now I am only little Louis with you!" Glorious triumph! before which the victor's palm shrinks into insignificance. Again let us listen to Monsieur St. Simon: "Thus was a miracle performed; the cares of the preceptor, perfected by the grace of God, converted the duke into a new man, and changed the terrible qualities of the youth into the opposite virtues of the man. From the abyss which I have described, there arose a prince, affable, gentle, moderate, patient, modest, humble, austere only to himself, attentive to his duties, and sensible of their great extent." In the mysterious dispensations of Providence, this promising prince was cut off in the flower of his years, leaving the throne to one who prepared the way for a long series of calamities to France, of which, perhaps, we have not yet seen the end.

In 1695, Fenelon was raised to the archbishopric of Cambray. The ceremony was performed in the presence of Louis XIV and his grandsons, who had the pleasure of seeing their preceptor elevated to a dignity which was the just and merited reward of the services bestowed on their education, and what is a more honorable title, was the recompense of his virtues. On such an occasion, who would have foreseen that this day of glory, the external pomp of which announced the splendor of royal favor, would soon be overclouded by displeasure, and followed by a long series of severe calamities. These reverses of fortune in Fenelon's history are connected with the famous Madame de Guyon, a woman of some talent and more piety, but whose talent

took an unfortunate direction, and whose piety degenerated into excess. After various adventures as a kind of itinerant preacher of the doctrines of mysticism, and after the publication of several works, which led to serious disputings, she was arrested and thrown into prison. Fenelon had become acquainted with her at the time he was preceptor to the Duke of Burgundy. He was struck by the unction and sincerity of her manner; and when she descanted before him on the love, the pure disinterested love of God, she touched a nerve of exquisite sensibility, which vibrated to his very heart. When he heard of her imprisonment, the same liberal spirit which we have admired in the mission at Rochelle, led him to reprehend such a measure in regard to a mere error of opinion, and that opinion entertained by a helpless and unprotected woman.

In the meantime, Bossuet had composed a book, condemning certain propositions extracted from the writings of Madame de Guyon. Many persons thought the proceeding injudicious and uncalled for; it was giving importance to opinions that deserved it not; it was giving to error, if error it was, a degree of publicity it could not otherwise have obtained. They were of opinion that the wisest plan was to let the error, like the mormonism and millerism of our day, die away of itself. In the number of those who so reasoned was Fenelon. When called upon by Bossuet to concur in the approbation to his book, upon these motives he declined it. His refusal was construed into an approval of the errors of Madame de Guyon, whose cause, as a persecuted woman, he had already espoused. Not content with enlisting the other bishops of France in his cause, and sending angry letters to Fenelon, Bossuet took a more decided step. He hastened to the presence of Louis the fourteenth, and throwing himself at his feet, exclaimed: "Sire, I ask pardon for not having sooner revealed the fanaticism of my brother prelate." Fenelon finding his opinions misrepresented, sought to explain his views in his book entitled—"The Maxims of the Saints," a work which proved, in his regard, at once a source of much present uneasiness, though in the end of still greater triumph. This publication served only to make matters worse. The powerful pen of Bossuet was wielded against it, and he declared that nothing short of a formal retractation of the work would satisfy him.

The storm continually increasing, Fenelon determined to carry his cause to Rome. He requested the king's permission, and it was immediately granted; but Louis was determined to be beforehand in his appeal to the holy see. A letter to the Pope was drawn up by Bossuet, and written in the monarch's own hand. It denounced to the Pope the "Maxims of the Saints" as a very dangerous book; condemned by bishops, by doctors and a multitude of learned religious men; that the writer had offered explanations, but that they could not be supported. Louis concluded by assuring his holiness, that he would use all his authority to cause the decision of the holy see to be carried into execution." When Fenelon's friends learned the tenor of this letter, they advised him to go in person to Rome. He accordingly applied to the king for permission, under any restrictions his majesty should think proper to impose. The only answer was an order for Fenelon to proceed immediately to his diocess of Cambray, to remain there till farther orders, and to stop in Paris no longer than his affairs rendered absolutely necessary. He submitted to the king's commands without a murmur, remaining but twenty-four hours in Paris. As he departed from the capital to his place of exile, he cast a tender look towards the seminary of St. Sulpice, which he was never more to behold. He could not but contrast the placid hours he had passed in that peaceful retreat, with the stormy scene in which he was now tossed. A motive of delicacy forbade him to visit it now; he feared that he might involve in his own disgrace, its worthy superior, whom he so affectionately loved. He wrote him a hasty letter, of which the following is a part: "Sir, I abstain from bidding you farewell, anxious to avoid the risk of involving you in any thing unpleasant. I love and revere you too much, not to be more careful of your interests and that of

your community, than of my own. They are not contented with attacking my book; they have used all their endeavors to calumniate me personally. But be under no anxiety regarding me: God will preserve me. Pray to Him for me; for I have much need of it in my sufferings; and continue to love a man, whose heart is full of kindness, confidence, gratitude and veneration towards you. I commend you to God, and farewell."

On reaching Cambray, Fenelon published a pastoral letter, explanatory of his opinions on the controverted topics. This drew forth a letter from Bossuet, full of acrimony and personality. This was the first act of hostility. The trumpet of defiance was sounded,—the war was begun. Then were seen to advance into the arena two combatants, equal in prowess, but different in character. One of them was armed at full proof in the panoply of the schools, and covered with laurels gained in former combats in the cause of the Church; his age and repeated victories might have dispensed him from further service, but his mind, still vigorous and superior to the weight of years, preserved in a green old age, all the fire of his early years. The other was in the full vigor of youth, enjoying a high reputation for his eloquence and the loftiness of his genius, and was a consummate master of language and dialectics. Nothing was above his comprehension, nothing on which he could not throw the radiance of intellect, and whatever he touched became not only elegant but plausible. Before these champions became rivals they had been friends; both were estimable for the high purity of their morals, both ornaments of the Church, of the court and of human nature. One was regarded as the sun setting in full majesty; the other as the sun who promised to fill the earth with his glory could he but disengage himself from the eclipse in which he was unhappily involved. Our limits will not admit even of a general view of this war of the press which was carried on with astonishing rapidity; and with sorrow be it said, with a sacrifice of charitable feeling, painful to all the friends of religion. In justice to Fenelon we must cite the avowal made by him at the opening of the contest. "I must decline making a direct answer to several accusations, unwilling as I am to exhibit a scene, the unbecomingness of which is already too obvious. I will send my regular reply to his holiness, as I feel as anxious to spare my brother as he has been zealous to calumniate me." He thus addresses Bossuet: "I beg you to believe, sir, that there needs nothing to make me respect you with an inviolable attachment. Faith holds us together in matters of doctrine; as to the heart, mine feels nothing but respect, zeal, and tenderness towards you. Heaven is my witness that I speak truly." Again: "You may perceive, sir, that I am alike incapable of duplicity, or of a timid policy. Though I dread more than death whatever partakes of pride and arrogance, yet I trust that God will not desert me, and that, by uniting patience and humility with due firmness, I shall do nothing either weak or base. From this you may judge of my sincerity in the assurances I have given you. It remains for you to say how we shall live together hereafter. The manner which would be most conformable to my desires and inclinations, would be that which will afford me the means of seeing, of hearing, of consulting, and of respecting you as much as ever." "I wish to heaven," he continues, "that you had not constrained me to break the silence which I preserved till the last extremity. He who sees the secrets of all hearts knows with what docility I wished to await the decision of the holy Father, and how cheerfully I would have condemned my book had he pronounced it worthy of condemnation. You may imagine, sir, if you please, that you have the right to defend the Church against me, as an Augustine did against the heretics of his time. But a bishop who submits his book to the holy see, and who remains silent after he has submitted it, should not be compared either to a Pelagius or a Julian. You might have sent your objections to Rome, secretly and in concert with me. I would have given no apology, no book, no manuscript to the public. The judge only should have examined my defence; the whole Church would have await-

ed in peace the judgment of Rome; and that judgment, whatever it might have been, would have put an end to the business. The condemnation of my book, if bad, being followed by my entire and unreserved submission, there would have been no danger of any ill ensuing; we should not, in any respect, have failed in our duty to truth; love, peace, and the decorum of the episcopal order would have been preserved."

TO BE CONTINUED.

From the British Critic.

A BRETON COLLEGE UNDER NAPOLEON.

Concluded from page 19.

WE are not going to follow our young heroes throughout the whole of their career; their exploits are far too warlike to appear in our peaceful pages; we shall, however, endeavor by a general outline to bring out the religious character which appears through the whole of their conduct. We suspect that a few of the circumstances which M. Rio relates will be pronounced by some to belong to the class which we English comprise under the very laconic formula of French. It, however, seems somewhat hard that Frenchmen should be blamed for being French, especially as Englishmen are celebrated for exercising the privilege of being English in whatever quarter of the globe they may chance to be. At the same time it must be allowed that there is a certain mawkish sentimentality which is undoubtedly French, and which has become so more than ever since the Revolution. M. Rio's book is not, however, tainted with this species of Gallicanism; sentimentality is all very well on certain occasions, but it does not love the sulphurous atmosphere of a field of battle, nor the vicinity of cannon balls. Reserve is a portion of our national character, but we should not for all that pronounce contemptuously upon the strong expressions and outbursts of feeling which characterize a Frenchman, as long as they are natural; and the part which our author bore in the scenes which he describes is a sufficient guarantee for his expressions coming from the heart. But to proceed with our narrative: the students were not alone in their warlike intentions, the whole of Brittany was on the eve of insurrection. During the day time all was apparently peaceful, but scarce had the Angelus sounded when the peasants might be seen rubbing up the rusty firelocks which had served in the old Chouan wars, and organizing companies under various leaders. The women too had their appointed tasks; every morning at sunrise processions were to be seen moving along the plain or crossing each other in some narrow gorge; these were the females of different villages on their way to some chapel specially consecrated to the Blessed Virgin, or to the patron saint of the village church. On learning these preparations the students at once applied to the Chevalier de Margadel, a gentleman who lived in a neighboring chateau and constituted him their leader. They then determined to consecrate themselves to the cause on which they had embarked, by a special ceremony, the details of which we shall give in the author's own words.

"We should have liked nothing better than to have done the deed in a church, in the face of open day, or else at the fall of evening in an old chapel by the sea side, which had now fallen into ruin. This notion was however overruled by the wiser portion of us, as being by far too imprudent a challenge to the vigilance of the local authorities, and it was decided that, instead of assembling by night in a building specially consecrated to prayer, we should meet at

mid-day in the upper story of an insignificant looking house, in the Rue de la Préfecture, nearly fronting the public offices, where we all fully believed that the pacha of our department was drawing up his lists of proscription. A sort of altar was got up in a wretched room unillumined by a single ray of the sun; a crucifix, borrowed under a most specious pretext, was there placed between four wax tapers which had been smuggled in the night before. It was like going over again one of those ceremonies, at which many of us could remember to have been present in our childhood, which, though begun in devotion, often terminated with the mournfulness of a funeral, when the priest stepped down from the altar to mount the scaffold; the resemblance could not fail to strike every one, and to impress us with a deep seriousness. Accordingly most of us felt an involuntary shuddering either on entering this den, or as he stretched out his hand to touch the gospels. We felt as much awe as if we were in a church, and some of us were so completely in the power of this illusion that they first put out their hand as if to take holy water, and then mechanically made the sign of the cross. The prime mover in the ceremony was Bainvel, a student in theology, and our future lieutenant; his tonsure and half ecclesiastical habit gave a sort of religious tone to the whole scene. It was he who held in his hand the form of the oath which we had drawn up beforehand; he presented it to each of those who were to take it, as they came one by one to kneel down before the altar."

They swore never to close with usurpation, and to die, if it were necessary, rather than abandon their comrades; the first words were meant for a school-boy imitation of Hannibal's famous oath; "the second clause was nothing but the sacramental expression of the deep and earnest feeling which, at the approach of a common danger, had taken the place of mere school companionship, and which, at the bivouac and on the field of battle, was soon touchingly to develop into a brotherhood at once of Christians and of soldiers." If it were not for the unfortunate allusion to Hannibal, we might fancy ourselves transported to the time of the crusades; and everywhere throughout the narrative, the same grotesque mixture of the school-boy and the knight Templar meets us. Soon after this scene, they set out on their expedition. On the morning of their departure their behavior must have astounded the good people of Vannes; at break of day all were stirring, and might be seen bending their way to church to be present at the early mass. Even a casual observer would have noticed their features radiant with joy, and their postures of deep devotion, as they lifted up their hearts and made an offering of their lives and bodies to their sacred cause. During the day their exultation found a vent in verses of the Psalms, which they repeated to the wonder and edification of the republican soldiers and inhabitants of the place. One chanted loudly, "Lætatus sum in his quæ dicta sunt mihi;" another voice recited, "Benedictus Dominus Deus meus, qui docet manus meas ad prælium, et digitos meos ad bellum." One of them still more puzzled their adversaries by singing merrily a stave of the famous republican song, the Marseillaise:

> "Allons enfants de la patrie,
> Le jour de gloire est arrive."

As soon as the clock struck four, all the students capable of bearing arms, three hundred and fifty in number, by various detachments, quitted the town and repaired to their appointed rendezvous, the chateau of their chosen leader, the chevalier. They found all ready for them; his eldest daughter, a beautiful girl of fifteen, distributed amongst them the white cockades which she and her sister had been employed in working the whole of the previous night; she then tied the cross of St. Louis on her father's breast, and they all set gaily forward, with the setting sun shining brightly about them, and promising them a succession of days as beautiful as that which was now closing. The scene which occurred when they first came up with the Chouan army could hardly, we think, have occurred anywhere but in Brittany; the behavior of the sailors certainly gives a brigand look to

the whole, which reminds one of the wildness of Salvator Rosa, but with this exception, those who know the habitual devotion of the Breton peasant will at once recognize the truth of the following picture.

"Suddenly we perceived from a rising ground a number of columns of smoke, which arose from a little valley over the hamlet of Brech, and soon after we were able to make out groups of peasants and of sailors, who were heaping wood on the fire under their kettles. Our cry of joy did not require the aid of the echo in order to reach them, and we had no need to answer the *qui vive* of the sentinels to make ourselves known. The whole of this band of countrymen, who had thus on a sudden become our brothers in arms, vied with each other in demonstrations of fraternal kindness; all pressed forward to make us sit down and partake of the dinner, which was boiling in a long file of cauldrons, slung on stakes, which crossed each other at the upper extremity. Never had nuptial feast seemed to us half so good. The sight of those famous Chouans of whom we had heard so much—the songs and the disputes of the sailors, some of whom it was too evident had broken their fast that day—the noisy voices of the card players—the anxious air of the older peasants who were mending their rusty firelocks, and smoking their pipes all the time—the busy labors of the younger men, who were bringing from the village enormous cakes of rye-bread hot from the oven, pitchers of cider, dry fagots to boil the soup, and the wooden bowls out of which they were to eat—all this together made up a scene equally new and striking to us, while at the same time, the confused hum of these various sounds was in itself enough to raise our spirits. All on a sudden the Angelus rung from the steeple of the neighboring parish church; in a moment the most animated conversations ceased as by enchantment; every face at once grew serious, every head was bared under the burning sun. Though their postures were varied, there was a oneness of expression on their features as each repeated in a low tone the angel's salutation. All this sudden transformation of a camp into a place of prayer, at once hallowed our enthusiasm, and made us more hopeful than ever of the success of our arms."

It was not long before these young warriors found numerous opportunities of trying their valor; in a desultory combat which took place soon after near Auray, they chased their opponents to the gates of Vannes. After the battle they were as much distinguished for their humanity in saving the prisoners, as they had been for their courage in the field. They had miscalculated their own powers of hating, when they took Hannibal for their model; nor was this humanity a mere schoolboy humanity, for if they had chosen to wreak their vengeance on their enemies, the world would not have blamed them. The greater part of them had lost fathers or grandfathers in the revolution, not in the open field, but in some wholesale massacre or on the scaffold; many of them had seen their mothers perish before their eyes, for the horrid contest spared neither sex nor age; and the names of the noble families in the district who had been swept away, and whose inheritance was now occupied by strangers, were fresh in the memory of all. With these domestic wounds still bleeding about them, it required a deeper feeling than common humanity in them to dismiss the prisoners unharmed. The recollections which had inspired them with the power of performing this act of Christian charity, and which had haunted them in the midst of the battle, were drawn from a source which never forsook the Breton peasant. The field on which they had fought was within sight of the church of St. Anne d'Auray, a place consecrated to the Breton by the recollection of numerous pilgrimages, on which he had accompanied his parents from his earliest childhood. The very morning of the battle many of the Chouans were on their knees in the church, when the cry of alarm interrupted their devotions, and made them rush out hastily, signing themselves with the cross; and after the battle, the shrine of St. Anne was covered with the wax tapers which the peasants brought to burn before the altar, in the chapel specially dedicated to

this patron saint of Brittany. Hatred and revenge could find no place in the hearts of men, whose military ardor was purified by occupations such as these. The feelings which drew the Bretons towards this spot are thus described in the work before us.

"A large share in the events of this day, in a two-fold way glorious to the victors, should be attributed to a class of feelings, which the revolution had but very little weakened in this part of Brittany—I mean religious feelings connected with certain local devotions. In choosing, or rather in accepting, the village of St. Anne for our field of battle, we had more than doubled our chances of success. The Moors might just as well have attacked the Spaniards at St. James of Compostella, as the revolutionary army attack us at this national sanctuary of the province. On such a spot, we should have thought it sacrilege to doubt that an unseen arm was fighting for us. And what could the revolutionary league, though its guns were manned by practised sailors, do against such a religious faith as this, when the faithful had arms in their hands, and the good will to use them? The humble chapel, where many of us had knelt in prayer that very morning, had become for two centuries a favorite place of devotion for the whole province; its fame had even reached the court of Louis XIII, by means of a number of miracles, attributed to the intercession of St. Anne, who henceforth had been the patron saint of the Bretons. At the time when this devotion was at its height, whole towns—as, for instance, that of Pont l'Abbé—had remained quite empty for a whole week, during which its inhabitants were absent on a pilgrimage to the shrine of St. Anne, whither they had gone in procession, to give thanks to the saint for the cessation of some public calamity. The older inhabitants of the place could still remember the happy time when, on the eve of the festival of the patron saint, more than fifty thousand pilgrims might be reckoned up, encamped on the level ground about the place, where they passed the night telling their beads or singing hymns. But besides the high festivals, on the approach of which all our highways were covered with troops of travellers in their holiday clothes, looking like some extensive and joyous emigration, there were also, and, thanks to the deeply-rooted faith of Brittany, there are still set days on which different parishes, men, women and children, come in procession, with cross and banner, under the burning sky of July and August, to renew their homage to that holy protectress, whom their ancestors had chosen out for themselves in heaven. The maritime parts of Brittany, though far below the others in practice, if not in faith, rouse on this occasion their religion, always rather numbed than actually dead; vessels, gay with flags and streamers, are then described in the early twilight, their decks covered with a motionless crowd of bareheaded men, and of females in white caps, bearing down in full sail upon Morbihan, and then ascending altogether the river Auray. The chanting of litanies and of the 'Ave maris stella,' which is the favorite form of invocation amongst the Breton sailors, is heard from a long distance; the sailors seem, by some tacit understanding, bent on doing their work as noiselessly as possible during the voyage; when arrived at their destination, their exercises of devotion continue uninterrupted; and the scene becomes more than ever edifying to the spectator as they cross in procession the barren flat of Plunéret, and, catching the first glimpse of the holy chapel, fall down in lowliness upon the blessed soil."

Those who have been in any part of Brittany on the feast of St. Anne, will at once recognize the truth of this picture. Their devotion does not in any way depend on the vastness or splendor of the churches in which they kneel. The flame of Breton devotion requires neither music nor painting, sculpture nor architecture to keep it alive. Near Dinan, in Upper Brittany, there is a rude and insignificant chapel dedicated to St. Anne, on the broken and irregular pavement of which thousands of peasants annually kneel on her principal festival. The road thither is thronged with men and women, who travel all night to be present at the early mass, said at four

o'clock in the morning. Many a Breton mother brings her sick child to this chapel of St. Anne, and goes away happy, because the priest, who sits all that day beside the altar, has placed his stole upon the head of the little sufferer, and pronounced a blessing over it. No wonder the students fought bravely in the vicinity of Auray; brought up, as they were, from their infancy, in such feelings as these. They were not only feelings founded on picturesque associations, but on a firm belief that devotions paid in particular places had a special efficacy about them. So natural is this feeling, that it is really wonderful how it has been possible so thoroughly to root it out of the English mind. Cruel and hardhearted, indeed, were those who made the baneful attempt, and have gained such a mournful victory. They have robbed the English peasant of a source of consolation, which he needs more than ever, now that evils so unheard of, are pressing him down to the earth. Processions and pilgrimages are useful, if only because they are visible links to bind the soul to the unseen world, because they are actions of religion formalizing and embodying acts of the soul, and thus creating habits within us. Even mere politicians have seen that they have a charm to allay discontent, and to soothe irritated men, who would otherwise fly out in the face of their masters. They have seen that the few moments of recreation, doled out to the laborer by the scanty mercy of his taskmaster, might as well be employed in what was an act of religion as well as a relaxation. It is a mere fact that, amidst sickness and starvation, the peasant does find consolation in praying at places hallowed by the devotions of former generations. Let them at least enjoy the delusion, say benevolent persons; the prayers of the saint may have no power to save her child, but still the mother may as well fancy that they have. Such are the discoveries of modern politicians, and ancient politicians were just as wise; truly they were wise in their generation, who desecrated the tombs of the saints, and scattered their ashes to the four winds. Who knows what might have happened had St. Thomas' bones remained undisturbed at Canterbury? Who knows that the dead faith of some slumbering churchman might not have been warmed by their vicinity just as the dead man was raised to life by contact with the bones of Elisha? Henry's rage was not impotent; he had succeeded in cutting off a real power from the Church. It was not, however, by way of exciting the imagination, as men gaze upon a picture, or on any Utilitarian view whatever, that the brave Bretons prayed in St. Anne's Church at Auray, before the battle. Their faith was too simple for any such refinement; and they believed that their prayers were more efficacious there than anywhere else. We believe that their notions on the subject will be found to be most Christian as well as most natural. Just as Christianity, in ennobling the soul has also ennobled the body, above all that the boldest fancy could have conceived, so in opening eternity upon us, it has also given us deeper views of space and time; it has made them sacramental. Days and places, specially dedicated to the saints, are means to us of communion with them; they not only remind us of them, and lead us to contemplate their lives, but they give us a special interest in the prayers which those blessed spirits offer up day and night before the throne; they are means by which we call around us the chariots of God, even thousands of angels; the spirits of just men made perfect, and all the hosts of the heavenly Jerusalem, to which even now, upon earth, we are come. It is undeniable that we, in England, do not realize the communion of saints; nor shall we, until we revive the old Catholic practices, by which the Church on earth connected her devotions with the intercessions of the Church triumphant in heaven.

The campaign, which thus called the students of Vannes from their college, was fortunately for them very short; it began in the spring of 1815, and continued with various success, though generally in favor of the Chouans, till the July of that same year, when Waterloo and the return of the Bourbons put an end to all hostilities. It probably was fortunate for them that it was so; for there is no saying how long their religion would have held out against the unavoid-

able license of a camp, especially as their leaders in this war were by no means so attentive to the spiritual wants of the army as had been the heroes of the old wars in La Vendée. They assigned to the students an old sergeant as a commander, who, however eligible as a soldier, was certainly not the best fitted to edify so young and inexperienced a troop. He garnished his words of command with a set of oaths which astonished ears accustomed to the quiet of a seminary. The consequence was that they never allowed him to assume the command of them; this post of honor was assigned to two of the oldest amongst them, who, from having received the tonsure, though not yet in orders, "were looked upon by them as the anointed of the Lord." Notwithstanding the jeers of the veteran, they persisted in signing themselves with the cross in the midst of the battle; and never intermitted the short prayer, which they offered up, before lying down to sleep, pell-mell, in some barn or other comfortless dormitory, though their profane instructor exclaimed against their unmilitary proceeding. One of them was even known more than once to awake a young *protégé* of his from his first sleep, to make him say his prayers, which he had omitted; he reminded him that, in the desperate game that they were playing, a Christian should always lie down to sleep as though the morrow was to be the day of his death. Throughout the whole of this campaign, in which many of them perished, the students kept up the same devoted character; and after all was over, returned to their college, and became schoolboys again; many of them afterwards, as appears in the course of the history, became priests.

We have hitherto principally dwelt on the pleasing picture, which M. Rio's book presents, of a believing people. In few parts of the world has Christianity sunk so deep into the hearts of the people as in Brittany; whilst the Church in most other places seems to be a struggling minority, there the marks of faith meet one on all sides. To us Englishmen, especially, it is an edifying sight to see the churches filled from one end to the other with crowds of men and women kneeling on the hard pavement; even the steps and the space around the porch are often covered with peasants on their knees in the open air, intently watching for the time of the elevation. Such descriptions as those with which M. Rio has furnished us are a lesson to us which might draw us from the intrenchments in which our insular pride and fancied purity have placed us, and bid us open our hearts to our continental brethren. The narrative of which we have given a sketch, may, however, as we have before hinted, be a warning to our neighbors across the channel as well as to ourselves. It may serve to remind the French Church of a time which it seems but too much in danger of forgetting, the time when the clergy so nobly came forth from the horrors of the revolution, bearing upon them the glorious marks of their Lord. Gallicanism is now at an end; the French Church is no longer in danger of becoming the feudal vassal of a monarch; it now declares that it has no politics. In a country, however, of revolutions such as France, this may be only equivalent to being of all politics in turn: it may mean that the Church goes with the stream, and adopts whatever idols the populace may choose to set up. The Church should not be of, but it should be above the politics of the world; she should direct and guide them. Her children in times of difficulty look up to her and call upon her to speak before they take their sides. Those who have lately watched the relations of the Church in France with the state, cannot but be anxious lest she should become the mere echo of the government which is now courting her. It is quite true that the clergy under the powerful protection of Louis Philippe, are lifting up their heads; the archbishop's mitre, and the golden tissue of the copes and dalmatics of the clergy seem to be as necessary to state ceremonials as the presence of the king himself. At the same time the part lately taken by the Church in the processions which accompanied Napoleon's bones to the grave make us fear lest her ministrations should become a mere portion of a state pageant, and her words, each of which is a sacrament, be repeated to the dictation of a court official.

A picture in which Napoleon is the chief figure is the altar-piece of the Madeleine; and the memorable occasion on which Lacordaire preached in that cathedral in the habit of the order which he has so nobly entered was stained by a panegyric on the same personage. It seems to be the fashion to consider him as a patron of the Church, and to compare him to Charlemagne. It is not in a spirit of contempt that these observations are made; alas! the church of England is not in a condition to rebuke other churches for subserviency to the state; we would rather bid them take warning by our miseries, and beware how they bind around themselves the chains under which we are groaning.

The insurrection of which M. Rio's book contains an account, was provoked by the oppressions which this novel Charlemagne exercised against the Church, and the details which the author gives of his proceedings, few as they are, may serve to remind the French clergy of what they really owe to Napoleon. The account given by him of the Emperor's proceedings is mixed up with allusions to the times of the French revolution, and with sundry terms, such as *prêtre concordataire, petite église,* &c., which are unintelligible to most English readers; we shall, therefore, before we conclude, briefly fill up the sketch which he has drawn. We have noticed above the first steps taken by the National Assembly with respect to the clergy. Their decree did not touch the doctrine of the Church; but, without the pretence of consulting her ministers, it violated every ecclesiastical law; it made the bishops mere civil officers, dependent for their election on men who might be Jews or infidels, and deriving their mission and jurisdiction from the people's representatives. In a word, it wished to cut off the French Church from unity with Rome and the Catholic world, and to wrap it up closely in the embraces of the national assembly. The Church behaved most nobly; of one hundred and thirty-five bishops all but four* refused to accede to this new constitution. They were immediately expelled from their sees, and others consecrated by Talleyrand, bishop of Autun, and by two schismatical suffragans, were substituted in their stead. At first the persecution stopped here; the assembly was too wise to proceed further, and one of its members was even heard to say, "These wretches of priests are very anxious to have the honors of martyrdom; but we are not such fools as to make saints of them." The constitutional bishops, however, soon discovered that their functions were very much embarrassed by the presence of the legitimate pastors, into whose seat they had intruded themselves. This had been foreseen in the debates on the property of the Church in the assembly. One of the deputies had said of the bishops, "Take from them their cross of gold, they will carry about a cross of wood. It was a wooden cross which saved the world."

Accordingly, so large a portion of the priests and people of the diocesses adhered to the Church, poor as it was, and stripped of all external dignity, that it became absolutely necessary to drive the bishops out of France; they were insulted, imprisoned, and dragged before the revolutionary tribunals. The greater part of them went into exile in the year 1792; those who remained had to sustain the full storm of revolutionary fury. Whatever may have been the corruptions of the French Church,* they were not such as to prevent every rank of the clergy from furnishing new members to the glorious army of martyrs and confessors, and thus proving to the world that the principle of life remained within her as vigorous as ever. In most of the principal towns of France, Meaux, Chalons, Rennes, Lyons, the clergy were hunted down and massacred in crowds. One scene, which took place at Paris, may serve as a specimen of the fury of the mob and the heroic patience of the martyrs. During the reign of terror the thirst of the people for blood rose to mad-

* The four bishops who took the oath were Cardinal de Brienne, Archbishop of Sens, and the Bishops of Orleans, Viviers and Autun. It has been often said that the Archbishop of Paris also apostatized; this mistake, however, arises from confounding the real archbishop with the schismatical Gobel, bishop of Lydda, who became constitutional archbishop of Paris; M. de Juigne, who then held the see, had been driven into exile two years before.

* The reader will remember that the author of this article is a member of the church of England.—Ed.

ness; cruelty ceased to be the result of a sudden paroxysm of rage, it became the one passion of their soul, and was carried on with a systematic coolness perfectly astonishing. In the first beginning of their fury, however, the case was different; it was necessary that they should taste blood before they could get to relish it, and it was by the massacre of the priests that they gained this new appetite. On the memorable 26th of August all the priests who refused the oath had been ordered into banishment; this was, however, soon found to be far too lenient a measure to suit the taste of the new preachers of liberty and equality; the convents of Paris were converted into prisons, and were soon filled to overflowing with objects of the hatred or fanatical suspicion of the mob. The Carmelite convent, especially, was filled with ecclesiastics of all ranks to the number of one hundred and eighty; amongst them were the archbishop of Arles, and two brothers of the name of La Rochefoucault, one bishop of Beauvais, the other of Saintes. On the morning of the 2d of September, word was brought to the convent that an armed mob had been whetting its thirst for destruction on the prisoners confined in the abbey of St. Germain, and had already put itself in motion, with horrid shrieks of "Aux Carmes," which left no doubt of its destination. The priests knew well what these demonstrations meant, and prepared for death; they repaired to the church, where they first confessed and received absolution from each other; at each of the altars of the church a priest then celebrated mass, and his brethren knelt around him to receive the viaticum at his hands. They were singing the benediction of the holy sacrament, when the howlings of the mob were heard without, and the dreadful procession, armed with sabres, guns, and pikes, soon streamed into the church. Their first act was to drive out the priests into the garden of the convent, whither the illustrious victims repaired, chanting the prayers for departing souls, amidst the cries and imprecations of their murderers. There was a small chapel at the bottom of the garden, at the altar of which stood the archbishop, surrounded by several priests who wished to die near him. One of the mob cried out, "Where is the archbishop of Arles?" on which a priest, the Abbé de Panonie, stepped forward, wishing to save him; "Are you the archbishop?" repeated the ruffian. The abbé, unwilling to tell a falsehood, merely bent his eyes on the ground, on which the archbishop, perceiving his friend's intention, advanced and met his murderer with a countenance radiant with joy. He was at once cut down with a sabre, and fell, bathed in his blood, at the foot of the cross, and died, saying, "I pardon you, God have pity on you." After this blessed soul had thus offered up himself as the first fruits of the noble band, an indiscriminate slaughter took place. Sometimes the strength of the ruffians was worn out with their exertions in pursuing and striking down the priests amongst the trees of the garden; they then stopped, and proposed to their victims to take the oath to the constitution; the only answer which they received was, "We had rather die." Again the dreadful work recommenced, so that only forty priests out of the whole number escaped. These massacres were general throughout the prisons of Paris; on the 2d and 3d of September two hundred and fifty ecclesiastics are said to have perished. This is but one amongst the many scenes which the revolution exhibited. The three we have mentioned are not the only bishops martyred at this time: others languished in putrid dungeons, and all but the four mentioned above were at least exiled. The priests followed the example of their pastors; seven hundred of them worked in chains on board the hulks at Rochefort, where many of them died from the effects of the suffocating atmosphere which they breathed.

The condition of the faithful under such a state of things may well be guessed. We have seen what it was in La Vendée, M. Rio has thus described their state in Brittany: "From the moment that the persecution broke out against the priests, the child could not learn his catechism, nor receive his first communion, without being a partaker of their dangers. As the reign of terror went on, each new sacrament brought with it a new exposure to death; mothers, as each

time came round, braved the danger with their children, and when the towns were emptied of their priests, they used to send their families into the country to serve this apprenticeship in Christianity." A great many priests remained in France disguised, and such was the respect which they inspired, that even the gens-d'armes were known, in spite of their employers, to beg of them to exercise their holy functions. The exiled bishops in very many cases, governed their diocesses, through vicars general, in the very teeth of the constitutional intruders; the faithful, then, were not deprived of the sacraments, though they had to obtain them at the risk of their lives. Glorious, indeed, was the state of the Church when the very children were confessors from their infancy, and when being a Catholic was equivalent to being a candidate for martyrdom. Many specious arguments might have been urged for the constitution; it was said that no essentials were touched, that only the external machinery of the Church was changed. The French bishops, however, were well aware that the real question at issue was, whether the French Church should be materialized, and as it were absorbed into the world; they suffered for their adherence to the holy see, the proper medium of communion with the Catholic Church. It was not, however, in France alone that the great antichristian power of the French republic aimed at extirpating Christianity; the Church suffered also in the person of its head, Pius VI. The directory, amongst the conditions of a treaty, required of him to withdraw his condemnation of the constitutional clergy. As was expected, he refused, and the French general in Italy, on some assumed grievance, received orders "to make the tiara shake on the head of the pretended chief of the Universal Church." The Pope was made prisoner and dragged from place to place till he died at Valence, August 29, 1799.

The French directory now flattered themselves that the Church was dead with the earthly representative of her divine head; short-sighted men! they set their signet on the tomb and placed a watch around it—could they have looked forward but two short years, they would have seen their own idol, whom they had set up, lending his hand to restore the Church to the earthly honors of which they had robbed her, only to make her heavenly glories the more radiant. Little did the imperial despot know with what powers he was meddling when he re-established the Church; he fancied that he was only adding a lustre to his own triumph, but he was all the while but a blind instrument in the hands of God. Our limited space will not allow us to go fully into the details connected with the concordat of 1802; we shall confine ourselves to such circumstances as are proper to bring out the nature of Napoleon's relations with the holy see. It is strange that he should have recourse to Rome at all in the matter, especially as many persons about him are known to have urged him to set up a Gallican church, without communion with the rest of Christendom. With that strange instinct, however, which extraordinary men possess, he rejected the idea; he would have his church Catholic, since such was the will of the majority of the nation, and the notion of a Catholic Church out of communion with Rome does not seem to have struck him. "Many persons," said he to Bourienne, "would have me found a Gallican church, and make myself its head; but those men do not know France; if they had known it they should have known that the majority are very far from this rupture with Rome. The Pope must push me to extremities before I make up my mind to it; but I do not think it will be so." The same conversation records his reasons for restoring religion. "In all countries religion is useful to the government; it must be used as an instrument for acting upon men. As a matter of police the religion of a state should be absolutely in the hands of him who governs it." From Rome alone could the despot obtain possession of the heavenly powers of which he wished to make use as a stepping-stone to his exaltation; to Rome, therefore, he applied. His anxiety for the success of the negociation may be inferred from his instructions to his ambassador; "Treat the Pope," he said, "as if he were master of two hundred thousand men." On this most

military estimate of the greatness of his holiness the ambassador acted, and the concordat was concluded. We are not going to enter into its details; suffice it that it corrected the crying evil of the constitution, by prescribing that canonical institution was to come from Rome, on the same footing as before the revolution. One of its provisions we must notice, because it was the origin of that lamentable schism of the French church noticed by M. Rio under the name of "la petite église." In order to facilitate the arrangements of the concordat, all the bishops of the old diocesses of France who had survived the revolution were required to send in their resignations to the Pope. Of the one hundred and thirty-five bishops, fifty-one were dead, forty-five obeyed the command, thirty-six refused;* no attention, however, was paid to their remonstrances, and the sees of France were remodelled without their concurrence. We are not, of course, in a situation to judge how far the exigencies of the case called for this harsh measure, but we can at all events see that none but the sternest necessity could justify a deed which at one blow cut off from their flocks the pastors who had borne the brunt of the revolution, and that at the very moment that they expected to be united to them. La petite église was, and we believe is still composed of the few priests who refused to accede to the concordat, principally on account of this measure; the bishops, who at first refused to send in their resignation, have deprived them of all pretext for their schism by abstaining from the exercise of their jurisdiction, and by placing their resignation in the hands of Louis XVIII, preparatory to the concordat of 1817.

Such was the measure by which the Church was recognized by the state in France; we shall see how Bonaparte dealt with the heavenly powers with which he had come in contact. His first act was to publish a set of articles called organic, which made the bishops dependent on himself for the exercise of their functions; they could not even confer orders without his consent. It is probable that these articles were never perfectly obeyed; some of the bishops, it is true, were guilty of even profane adulation to the emperor, but they do not seem to have gone so far as to submit their powers of ordination to the civil power; in every diocess but one, in spite of his known will, orders were conferred before the age of twenty-five, and dispensations even procured from Rome for the ordination of deacons under age,* in order to fill up the breaches which the revolution had caused in the ranks of the clergy. Napoleon not only published these articles without the knowledge of the Pope, but even published them in such a way as to make it appear that they were a part and parcel of the concordat, which the holy see had sanctioned. Another piece of treachery on the part of the emperor was the appointment of twelve of the constitutional bishops to the new sees. The Pope has been blamed for his want of firmness in quietly allowing these men to become rulers of the church of France. He was, however, deceived by one of the emissaries of Napoleon, who assured him that they had renounced the constitution.† However yielding Pius VII was in other respects, on this one point he was firm, and made a vigorous stand against the imperial will. Every thing else the Pope was willing to give up; Cardinal Gonsalvi in his name declared that "his holiness is ready to pass over all canonical rules, all but doctrine;" he acknowledged that one concession which he made "had no example in the eighteen centuries of the Church," but he would not accept the constitutional bishops without a retractation of their errors. "Such a measure," he says, "would wound the substance of the deposit of the faith; besides which the conscience of the holy father and the obligations of his apostolic office oppose insurmountable obstacles to it." By the year 1804, when the Pope was at Paris, all but two had submitted themselves to the holy see. Napoleon did his best to entrap the Pope into receiving these, in spite of their refusing to do what was required of them.

* The bishops of Autun, Viviers and Orleans, make up the number.

* Lecanu, Histoire des Eveques de Coutances, p. 510.

† Mem. pour servir a l'Hist. Eccl. vol. 3, p. 421.

The formula which they were ordered to sign contained a declaration that they "adhered and submitted themselves to the decisions which had emanated from the holy see, on the ecclesiastical affairs of France." It appears that the refractory bishops were by express agreement to be excluded from the ceremony of the coronation;* on the evening, however, before the emperor was crowned, he read over to the Pope in a hurried manner a paper purporting to be the retractation of one of the refractory bishops. His holiness took home the paper, and on reading it discovered that the word "canonical" had been substituted for "ecclesiastical." He immediately wrote to Napoleon to signify that he could not accept it, and to beg him to take measures that nothing should "trouble or stain the august ceremony which was to take place the next day." Napoleon felt that he was foiled, and fretted exceedingly at the power which the quiet dignity of the Pontiff exercised over him; the result was that before Pius VII had left Paris, all the bishops had, at least externally, submitted to him.

Such was Napoleon's conduct before he broke with the holy see: he flattered himself that the benefit which he had conferred upon God's Church, by raising it from a state of persecution, was to be repaid by its abject submission. The Church was to be one of the steps under his imperial throne, and to be satisfied with being covered with cloth of gold and velvet, as the price of being trodden under his feet. He little knew athwart what powers he had come; the poor passive Church became an earthquake, which opened under him and swallowed his ill-gotten throne. After his coronation, he delighted to compare himself to Charlemagne; and in the whole of his relations with Rome there is a grotesque attempt to play the part of the holy protector of the Church, an affectation of pious language which betrayed how unfitted he was for the post which he had assumed. Napoleon was a man fitted to rule by his strange and almost supernatural acuteness, by his stern and unbending resolution in pursuing his objects; he was most dangerous from his wily and unscrupulous policy, and the fascination of his smile, which was celebrated for its sweetness, was only a type of the smooth treachery of his conduct; but with all these qualities of the successful usurper, there is nothing princely about him; the insignia of Charlemagne, from which he copied his coronation robes, hung awkwardly on the shoulders of the bold soldier of fortune. All this only serves to show how misplaced seemed in him the language and bearing of the feudal head of "the holy Roman empire," of the first Christian prince, which he endeavored to assume in his relations to the holy see. The first occasion on which the Pope and he came into direct collision seems to have been the marriage of one of his brothers, who had, during a journey to America, privately married an American lady and a protestant; Napoleon, for reasons of state, wished the Pope to pronounce a divorce. In his exceeding zeal for Catholicism he urged his request on the plea of the disparity of religion. "It is important," he writes, "that no protestant girl should be in such close relation to me." The Pope, however, refused his request; the sanctity of marriage amongst Christian princes is the point of all others which the holy see has most scrupulously guarded. It will be found that half the quarrels of the Popes with kings in the middle ages resulted from the inflexible justice with which they defended the cause of queens whom their husbands wished to repudiate; Innocent III and Ingeburga will at once suggest themselves to every one. In a long and dignified letter, Pius VII endeavored to make Napoleon understand the unreasonableness of his request. The Church, he argued, however it condemned mixed marriages, did not divorce those who had contracted them. "That difference of religion, which is considered by the Church to be an impediment involving separation, has no place in the case of baptized persons, even though one of them be not in the Catholic communion."

Napoleon chafed and fretted at distinctions which were too subtle for his military understanding, but in vain; the Pope was immov-

* Artaud, Vie de Pie VII, from which the greater part of this account is taken.

able. It was not long, however, before the emperor's aggressions entirely altered even the outward show of friendly relations between the two powers. Only six months after Pius had left France, the imperial troops took possession of Ancona; in violation of a concordat which had been passed for the Italian republic in 1803, he seized on the property of the Church, suppressed monasteries, and decided every thing according to his sovereign will even in churches immediately dependant on the holy see; the Pope only answered by refusing to grant bulls to the Italian bishops of his nomination. It was not long before he took steps to swallow up the papal states in the empire which he was forming on the continent; he proposed to the Pope to join the Rhenish confederacy, and demanded that the ports of Ancona and of Civita Vecchia should be shut against the English; in other words, he ordered the Pope to quit the neutrality which became the head of the Church, and to become a partisan in his wholesale system of oppression. The answer of his holiness was as firm as it was dignified. In a letter to the emperor he says, "We cannot yield to anything which interferes with the guardianship of the deposit of the patrimony of the Roman Church, which has been transmitted to us through so long a series of ages by our predecessors, and which, in the presence of Almighty God, at the foot of the altar, and with the most sacred oaths, we have promised to transmit inviolate to our successors." To Napoleon's demand that the English should be expelled from the ports, he answered in a strain of holy indignation: "We, Vicar of the Everlasting Word, who is not the God of quarrel, but the God of concord, who is come into the world to expel enmities, and to preach the gospel of peace 'both to those who are near and to those who are far off,' (such are the words of the apostle) how can we in any way deviate from the instruction of our divine Founder? How can we belie the mission to which we have been appointed?" He declares that he is prepared to retire to a convent, or into the catacombs, after the example of the first successors of St. Peter, rather than give up the trust which had been put into his hands. Napoleon's anger at this unwonted opposition to his will may well be conceived; at one moment he was even discontented at the narrow bounds assigned to him in the division of power into spiritual and temporal, and thus protested against the usurpation: "Think of the insolence of these priests, who in their partition of authority with the temporal power, as they call it, keep for themselves the power of acting on the intellect, on the noble portion of man, and pretend to confine my sphere of action to the body; they take the soul to themselves, and then throw me the carcass." Such a man was not likely to have much respect for the chair of St. Peter. He takes the tone of an injured person, as thus, with a curious mixture of cant, he details his grievances:—"I will always preserve towards your holiness, the head of our religion, that filial deference which I have shown to you in all circumstances; but I am accountable before God, who has, in his goodness, willed to make use of my arm in re-establishing religion; how can I then without groaning see religion endangered by the delays of the court of Rome, where affairs are protracted without end; where for the sake of worldly interests, of vain prerogatives of the tiara, souls, the true foundation of religion, are left to perish? They shall answer for it before God, who leave Germany in anarchy; they shall answer before God whose zeal for the protection of protestant marriages is so great, that they would oblige me to bind my family to protestant princes; they shall answer before God who delay the despatch of bulls for *my* bishops, and give up *my* diocesses to anarchy."

From the tone of this letter Napoleon would have us believe that it was a holy zeal for Catholicism which induced him on the 2d of February, 1808, to send his troops to take possession of Rome, and the next year by a formal decree to unite the patrimony of St. Peter to the French empire. This last deed exhausted the patience of the holy father, and he excommunicated the emperor. Amidst the astounding events which follow one another with lightning speed in the history of Napoleon, this little

act of the Pope's is almost imperceptible, but who knows what unseen powers fought with England against him whom the Church had condemned? With all his indifference Napoleon showed great uneasiness when he heard the news;* he, however, assumed a lofty tone, and wrote to Eugene Beauharnais in the same hypocritical strain which had characterized his letters to the Pope; "Does the Pope think," says he, "that the arms will fall from the hands of my soldiers?" Could he have looked forward a few years, he would have seen that this was precisely what did happen to him; the numbed fingers of his soldiers refused to bear their arms in the memorable Russian campaign.

The events which followed this excommunication show more than ever the real object of Napoleon in restoring the Church in France; since he could not make the Pope his liege vassal, he determined to destroy the line of St. Peter. On the 6th of July the Pope was dragged from Rome and conveyed to Savona. In the case of Pius VI the Directory had allowed the cardinals to disperse themselves, and thus to get beyond their power; on the death of that Pope a sudden fortune of war had driven the French from Italy and enabled the cardinals to assemble for the election of Pius VII; scarcely had he taken possession of Rome, when the battle of Marengo put the north of Italy again into the hands of the French; it seemed as if Providence had swept them away on purpose to clear the way for the election of a new Pontiff. Napoleon determined that this should not happen again; all the cardinals except those whose age rendered the journey impossible, were conveyed to Paris; the annulus Piscatoris was also taken thither and shown in triumph. If ever Rome seemed on the eve of perishing, it was then. Napoleon's whole efforts were now bent on effecting a separation between the French Church and the holy see; for this purpose he turned theologian; he raked up all the old maxims of the Gallican Church, and the famous four articles of 1682, which may be called the symbol of Gallicanism, were ever in his mouth. The Pope, however, was by no means impotent; though all communication between the Church and her head was strictly cut off, though the cardinals and even his confessor were removed from him, though he was obliged to write by stealth, and pens, ink, and paper were removed from him, still he had only to suffer and remain passive; he alone had powers which were necessary to his enemies, and his mere inaction was sufficient to vanquish the emperor. He refused canonical institution to the bishops appointed by Napoleon, and issued mandates annulling the jurisdiction of Cardinal Maury who had taken upon him the archbishopric of Paris. What Napoleon had now to do was to make it appear that the chapters might give jurisdiction without the Pope; to this end he imprisoned cardinals, bishops, and theologians who held a contrary opinion; he drew his sword on the vicar-general of the diocess of Paris (that Abbé d'Astros mentioned by M. Rio), who obeyed the Pope in rejecting Cardinal Maury. This new reformer must needs uphold the primitive discipline and the privileges of chapters, and declaim about the Gallican liberties at the very time when he was imprisoning French bishops and forcing them to send in their resignations.

In order to further his views, he at length conceived the plan of a national council, that is, a council of the bishops of France and Italy. Ninety-five bishops accordingly assembled at Notre Dame, on the 17th of June, 1811; they were not, however, so tractable as Napoleon expected; it is true that a party of bishops was found disposed to pay a servile obedience to the civil power, and the remonstrances addressed to the emperor on the subject of the imprisonment of the Pope were but feeble; still the principles of the Roman see were upheld in a manner which entirely foiled the despot's purpose. He endeavored to overawe them by the unexpected presence of his Ministre des Cultes, who even claimed a voice in the council; the bishops, however, silenced him. Napoleon next manœuvred to obtain the assent of the council to an address to himself, favoring his views; it was,

* Bourienne, vol. viii, c. 14.

however, indignantly rejected. The very outset of the proceedings displeased him, for Cardinal Fesch, the president of the council, on his knees took the oath of Pius IV, and administered it to every member in turn. At length, when a commission appointed by the fathers had reported its decision that a council was incompetent, without previously consulting the Pope, to enter on the question of the canonical institution of bishops, even in case of necessity, Napoleon by a decree dissolved the refractory assembly. His next steps were such as to remind us very much more of the Arian Constantius than of Charlemagne: he arrested the bishops of Gand, of Tournay, and of Troyes, who had been foremost in resisting his will, and shut them up in the dungeons of Vincennes; we have already noticed the subsequent persecution which they and their faithful chapters endured at his hands up to the very last moment that he remained in France. After this act of tyranny, he summoned all the bishops of the council who had not left Paris, to the presence of his faithful Ministre des Cultes, who was instructed to school them one by one in their duty. The consequence of this was that eighty bishops agreed to receive a decree proposed to them, purporting that in case of the Pope's refusal, the metropolitan was to proceed to grant institution to the bishop elect. This was a miserable falling off from the former firmness of the bishops; the emperor had succeeded in intimidating them, and this was the result of their fears. They, however, appended a clause to the decree, by which they supplicated his majesty to allow them to present the decree to the Pope for confirmation. He is said to have confirmed it, but in such terms as shocked the imperial counsellors to such a degree that the negociation was broken off.

Such was the result of Napoleon's famous council, in which he discovered, notwithstanding the weakness of so many of the bishops, that the Church was a more unmanageable power than he had anticipated. He ordered all its acts to be destroyed; an uncertainty, therefore, hangs over some of its details, but one thing is certain, the emperor felt that he was foiled, and resorted to other measures. In June, 1812, the Pope was carried away from Savona and dragged to Fontainebleau; here a new species of temptation awaited him; he was surrounded by prelates devoted to Napoleon, who were instructed to weary out his patience by perpetual entreaties, by representing to him the evils of the Church as the result of his unyielding opposition. Nothing came of this novel system of persecution till January, 1813. The emperor, amidst the disasters resulting from the Russian campaign, had still leisure to torment his illustrious captive. After besieging him with the entreaties of the prelates of his own party, he himself unexpectedly entered his apartments.

[The English reviewer here proceeds to state that Pius VII acceded to the articles of an agreement proposed by Bonaparte, and thus relinquished that which he had so nobly contended to preserve. The fact, however, is that the Pope never assented to these articles; and Bonaparte, in direct opposition to the pledge which he had given, not to promulge them until the conditions were finally settled by both parties, published them as having the force of law throughout the kingdom. In the meantime all Europe had leagued against him, and the deliverance of the Pope was at hand.—Ed.]

Now that the succession of St. Peter seemed about to die in the person of a weak old man, now that Rome seemed to be abandoned by all, even by the Pope, Providence made use of England, Protestant, at all events, in her government, and of Russia, no less Protestant in her hatred of the holy see, to raise the papacy from the dust, and to restore the holy father to his dominions.

"PERDIDI DIEM."

BY MRS. SIGOURNEY.

The Emperor Titus, at the close of a day in which he had neither gained knowledge, nor conferred benefit, was accustomed to exclaim, "Perdidi diem," "*I have lost a day.*"

WHY art thou sad, thou of the sceptred hand?
  The rob'd in purple, and the high in state?
Rome pours her myriads forth, a vassal band,
  And foreign powers are crouching at thy gate;
Yet dost thou deeply sigh as if oppressed by fate.

"Perdidi diem!"—Pour the empire's treasure,
  Uncounted gold, and gems of rainbow dye;
Unlock the fountains of a monarch's pleasure
  To lure the lost one back. I heard a sigh,—
One hour of parted time, a world is poor to buy.

"Perdidi diem."—'Tis a mournful story.
  Thus in the ear of pensive eve to tell,
Of morning's firm resolves, the vanish'd glory,
  Hope's honey left within the withering bell,
And plants of mercy dead, that might have bloom'd so well.

Hail, self-communing emperor, nobly wise!
  There are, who thoughtless haste to life's last goal;
There are, who time's long squandered wealth despise;
  Perdidi vitam marks their finished scroll,
When Death's dark angel comes to claim the startled soul.

LETTERS ON THE HOLY EUCHARIST.

LETTER III.

MY DEAR FRIENDS—

ANOTHER and the last argument that I shall adduce to prove the real presence is the uninterrupted belief of the Church on this subject for the last eighteen hundred years. So conclusive do I consider this proof, that were all others to fail, this would still be sufficient to afford a resting place to the anxious spirit. When we consider that the Church of God is "the pillar and ground of truth" (1 Tim. iii, 15), that its firm foundation is Christ himself, that the ægis of heaven's protection is thrown around her to preserve inviolate the deposite of faith, against the embattled forces of earth and hell (Mat. xvi, 18); when, in a word, we call to mind that the Holy Ghost is to teach her all truth, and that the Saviour himself is to abide with his Church "all days even to the end of the world," how, let me ask you, can we feel aught else than perfect confidence in the stability and uniformity of her doctrines? Know you not that the solemn assurance is given us, that "heaven and earth shall pass away, but God's word shall not pass away?" And is it not the plighted word of God that the Holy Ghost is to teach his Church all truth,—that the gates of hell are not to prevail against her,

and that he himself is to abide with her all days even to the consummation of the world? How then, again I ask, can we be led astray by that same holy Church, or how be exposed to the danger of believing as divinely revealed any article merely human? To me the uninterrupted and uniform belief of the Catholic Church on the subject of the holy eucharist has ever appeared an unanswerable argument in favor of its truth,—for surely in the memorable words of St. Vincent of Lerins, what has been every where admitted, believed by all, and whose origin cannot be pointed out, must necessarily be admitted as having been taught by the apostles. In accordance with this principle, universally admitted, we must assign to the apostolic age, and even to the time of Jesus Christ, the origin of the doctrine of the holy eucharist. For can we discover any period of time between that and the present when this dogma originated? Our opponents have vainly sought to fix the stigma of innovation in this point on the "middle ages," which some, among the less reflecting, occasionally designate the "dark ages of popish ignorance." It is painful to a reflecting mind, and yet it is amusing to witness the discrepancy of testimony on this subject among its opponents. By some the date of its origin is fixed at the fourth council of Lateran, in 1215. By others an earlier, and by no few a still later origin is assigned it. But how vain and futile are their efforts to do away with the express testimony of Scripture, and to change the faith of eighteen hundred years! At the memorable period of the reformation, in the sixteenth century, was not this sacred dogma the glory and the comfort of the whole Christian world? Was not the traveller's eye greeted on his wearisome journey, no matter whither interest or devotion guided his steps, by the cross of Christ that noble emblem of our holy faith, towering above the majestic dome, surmounting the lofty steeple, or adorning the rustic chapel within whose grand or simple walls the altar stood, the grateful incense smoked, and the gentle taper burned before the "saving host" as adoring multitudes knelt to breathe a prayer of love and faith? Ask the venerable cathedrals and the now moss-covered walls of dilapidated convents, monasteries and churches which still adorn or throw their solemn shadows over England and Ireland, bespeaking what the genius and the piety of our Catholic ancestors achieved, but what the heartless vandalism of their degenerate descendants perpetrated, ask these and they will tell you. Their lofty and their spacious aisles—their magnificent altars—their expensive decorations—all proclaim that like the children of Israel, when at the command of Moses they gave, in pious profusion their ornaments and their wealth for the service of the sanctuary, our illustrious ancestors vied with each other in beautifying the temples of religion, her altars and her shrines—to express the deep and abiding sense of love, of gratitude and of faith in that adorable mystery which alone renders our temples more holy than others, and throws around the altars of Catholicity a solemnity which attracts the mind and awes even vice into virtue.

Were I not fearful of fatiguing your patience, I might here cite as witnesses of their respective ages, the ancient fathers and doctors of the Church, whose unanimous testimony on this subject must strike the inquirer's mind with irresistible force. Behold a Justin in his second apology offered to the Emperor Antoninus in the second century; a Tertullian in his work on the resurrection of the flesh, in the third century; a Cyril of Jerusalem in the fourth century; an Ambrose, an Ephrem, a Chrysostom, and an Augustin in the fifth century, each proclaiming to the world the doctrine of their age, and of the portions of the Church over which they presided, or of which they were the pride and the ornament.

But let me ask you, at what precise period, or about what century was the dogma of the real presence introduced into the Church? Was it in the thirteenth century, in the council of Lateran? Surely not,—for we find, on perusing the acts and decrees of this council that in relation to the holy eucharist it only regulated the paschal or Easter communion; decreeing that unless each Catholic, whether male or female, received the holy communion at least once a

year, he should be cut off from the number of the faithful whilst living, and be refused Christian burial when dead. Hear what it says:

In can. xxi, it ordains: "That every one of the faithful of both sexes, after they come to the years of discretion, shall in private faithfully confess all their sins at least once a year, to their own pastor, and take care to fulfil to the best of their power, the penance enjoined them; receiving reverently, at least at *Easter*, the sacrament of the eucharist, unless perhaps by the counsel of their own pastor, for some reasonable cause, they judge proper to abstain from it for a time: otherwise let them be excluded out of the Church whilst living, and when they die be deprived of Christian burial."

You must possess more acute observation than I, my good friends, to discover in this decree any thing which can be construed into an inventing of the doctrine of the real presence, or of holy communion. The very act of regulating the time of communion, and of pronouncing excommunicated all who should not have made, at least once a year, their confession and communion, necessarily presupposes the existence of both these dogmas. Where is the canon,—where the treatise during this council on either communion or confession, which speaks of them as till then unknown, or then for the first time broached? You look for them in vain.

It is a fact known to every one the least conversant with ecclesiastical history, that the Greek Church admits the real presence equally with the Latin or the Catholic Church. The final separation of the Greeks from the Latins was effected by the ambitious spirit of Photius, patriarch of Constantinople, about the year 890. From that time to the present every effort has been made, but in vain, to reunite the schismatical Greeks to the Church. Overtures have been made, and questions canvassed with the sole view of a perfect reconciliation between them; but thus far all have been fruitless.

Notwithstanding this opposition existing between the Greek and the Latin Churches, it is a singular fact that the former has always strenuously maintained the holy doctrine of the real presence. Now from whom did the Greeks receive this dogma? They acknowledge themselves that it was from the Latins—consequently the Latins must have possessed it anterior to the date of the Greek schism in 890. Had the Latins introduced this doctrine into the code of Christianity at any period before that, would the Greeks when separating from her communion, in a spirit of angry discussion and wounded pride, would they, I ask, have adopted this novelty, or admitted this new fangled opinion into their code of dogmas? To say this would betray a lamentable ignorance of human nature, and a reprehensible forgetfulness, to say no more, of the excited discussions, the bitter animosities and unceasing hostility evinced by the Greeks in opposition to the Latins on subjects of infinitely less importance. With what conscious superiority would they not have hurled against the innovating Latins the charge of falsifying the words of Christ: "Thou art Peter; and on this rock I will build my Church, and the gates of hell shall not prevail against her." (Mat. xvi. 18.) And the Latin Church convicted of error, would have stood before the world with the degrading stigma of innovation affixed to her front. But do we find any thing of all this? No; the Greeks adopt the doctrine with implicit confidence in its divine origin, and still cling with undying fidelity to its truth through the lapse of ages, the decay of empires, and the change of times. Whence this, if not from the truth,—the divinity of this adorable dogma?

This same argument may be adduced in relation to the Eutychians, who separated from the Latins in the year 450; and to the Nestorians who were cut off from the true Church by the council of Ephesus in 431. Each of these sects admits as strenuously as either the Greek or the Latin Church, the real presence of Jesus Christ in the blessed sacrament of the eucharist. Behold, my dear friends, the triumphant manner in which even the very efforts of heresy and of wicked men, enable us to trace back, to examine, and to prove our holy religion! Such is the mercy, such the wisdom of God, that even our enemies become our

apologists,—and error points the anxious mind to truth!

That the real presence was not invented between the apostolic age and the year 431, the argument already adduced in relation to the Nestorians is a sufficient guarantee; to this, however, we may add the testimony of the holy fathers as above cited. Moreover, if our opponents still argue that this doctrine is of human origin, let them point out the time, the place, the author of the novelty. Surely one, if not all of these circumstances, can be discovered. Do we not cite the name, the country, the author, and the year of any innovator who from the commencement has presumed to lift the standard of revolt against the Lord and the Lord's anointed. Witness the facts already noted, and a host of others only omitted through fear of fatiguing you. We claim, then, this same treatment at the hands of our opponents. Let them point us to either the year, the country, or the author of this remarkable novelty as they call it, and we will apply the rules of correct and philosophical criticism. If it stand the test, we yield the question, and own ourselves in error. If, like all that have preceded it, this too prove a fiction,

"The baseless fabric of a dream,"

away with it;—to the tomb of the Capulets let it be consigned with all the dignity of silent contempt; but let truth be cherished, and like the chaste Susanna when triumphantly acquitted, let the truth of Christ's real presence in the sacrament of our altar stand avenged before its enemies.

I have done. Fairly and honestly have I sought to prove the position which at first I assumed. Tedious as has been the manner in which we have progressed, may I not indulge the cheering hope that the path has not been altogether dreary, entirely destitute of interest or pleasure? If I have permitted my feelings sometimes to get the better of my judgment, it was not that I knew not how to respect the honest errors in which I believed you to have been educated; it was not that difference of belief in matters of religion destroyed the interest I felt in your welfare. No; God knows it was not. True religion teaches us to respect the errors, when honestly entertained or set forth, of those around us; and though we may not kneel at the same altar or worship our God in the same form, there is a redeeming quality in true friendship which increases our love, our anxiety and our interest in proportion to the danger in which the object is placed. Believing this, and looking upon your belief on the subject of the real presence as erroneous, dangerous and fatal, I have sought in these pages, partly at your own request, to explain and substantiate the Catholic doctrine on this point. If what has been here said excite within you a spirit of inquiry, I shall have succeeded to the extent of my hopes and wishes. Like the grain of mustard seed let that spirit increase within your souls,—let it be cultivated with care, and nourished by such genial influence as may be derived from authentic sources. In any of our approved Catholic works you will find on this or any other subject of our holy religion, all that you can desire,—all that is necessary to guide you securely through the intricacies of religious investigation, and bring you securely to the knowledge of the "truth as it is in Christ." O that I may live to see this "consummation so devoutly to be wished!" For you and your conversion to the true faith, my fervent prayers shall often be whispered to heaven, while it will ever be to me a source of pleasure to reply to any question you may propose on the subject of religion.

Adieu, my dear friends. To that God whom you so anxiously seek to love and serve, I recommend you, and pray that his saving grace, his paternal hand may always protect and guide you.

Very truly yours,

J. P. Donelan.

Translated from the French.

POVERTY AND ALMSDEEDS.

ALL men have the same origin; all are created by God, all descend from one common father. Their position, however, is not the same. Some are rich, others are poor. The former enjoy the comforts of the domestic hearth, while the latter, half-clothed and trembling with cold, are forced to implore charity in the public streets. One class eat at tables abundantly served, the other linger near our doors to beg a morsel of bread for the subsistence of themselves and their families. Whence comes this inequality of fortune? Why are some permitted to live in the midst of plenty, while others are surrounded by misery? Has not God the same tenderness for all his children? Oh! senseless would he be who thought differently. Man, having lost by sin the happiness in which he was created, can no longer find it upon earth, where he is subject to every kind of affliction. The rich partake with the poor of the succession of evils which their first parents transmitted to them. If the poor suffer from the want of fortune, the rich find in its possession a constant source of chagrin and disquietude. How many anxieties do the rich experience which are unknown to the poor. Under how many moral and physical evils do the rich labor, of whose existence even, the poor are unconscious. Undoubtedly poverty enters into the mass of chastisements inflicted upon degenerate man; and although it afflicts so great a portion of society we should not hence accuse God of injustice; we should recognise it only as an effect of his justice. The law of labor, which is, among others, imposed on man, as an expiation, as a means of ameliorating his condition, preserves from unhappiness most of those who observe it. As to the rest, God owing nothing to any man, distributes his gifts as he pleases, and to whom he pleases. If a wealthy man gave five thousand dollars to one of my fellow citizens, I should not have reason to complain, because I had no part in his favors. We may remark also, that the poor, those at least who are resigned to the will of God, often receive graces and spiritual consolations which are not granted to the rich, and that if their sufferings are great in this life, their happiness and their glory will be greater in heaven. Moreover what appears to you a disorder, is precisely what constitutes social order. The variety of conditions forms the harmony which reigns among the different classes of society. All cannot possess wealth, for then where should we find workmen or artists? Diversity of genius and of character must necessarily bring with it diversity of social position. But is it not possible to imagine a better state of things? No, since God has not established it. That which he has instituted is doubtless that most conformable to our wants, to our sentiments, to our destinies. If each man had sufficient for himself, you would never witness the wonderful progress of science and the arts; man would remain in a stupid immobility, without ever arriving at perfection. This system would render him selfish and indifferent to his fellow creatures. But God wishes that men should interest themselves for each other, that they should be bound by respective rights and duties. The rich depend on the poor who supply their wants, and the poor rely on the rich who give them the means of subsistence. There is in their different lots but one spirit, but one interest. Let us not cease to admire the divine order of society. Many persons, in consequence of unforeseen misfortunes, cannot work; others drawn away by the strength of their passions, violate the divine precept of labor. They all suffer the rigors of indigence as a trial or as a chastisement. But by the side of these evils, God has placed the remedy, in enjoining upon the rich the duty of almsdeeds; he wishes them to be the administrators only of their goods. Certainly God, in giving to some men advantages, which are purely

gratuitous gifts on his part and which they do not merit of themselves, may impose upon them such conditions as he judges useful either for themselves or their fellow creatures. Consequently the rich are obliged to make that use of their fortune which God commands them. Now, if he wishes them to give part to the poor, no motives, no pretexts can dispense them from obedience. Although there were neither poor persons nor beggars among the Jews, yet Moses said to them:—"Love your neighbor as yourself." Jesus Christ has commanded us to love each other as he has loved us, and to be merciful as our heavenly Father is merciful. When we do good to the poor, it is to Jesus Christ himself that we do it. At the day of judgment, he will say to those on his right hand: "Come, ye blessed of my Father, possess the kingdom prepared for you; because I was hungry and you gave me to eat, I was thirsty and you gave me to drink, I was a stranger and you took me in, naked and you clothed me, sick and you visited me, I was in prison and you came to me." He will say to those on his left: "Go, ye cursed, into everlasting fire which was prepared for the devil and his angels. You have shown no mercy for me." "Oh! with how much confidence may we appear before God," said Tobias to his son, "when we give alms; yes, my son, by almsdeeds you will preserve your soul from hell. Remember that prayer accompanied by fasting and almsdeeds is better than treasures. Without almsdeeds all good works are sterile; *that* effaces sin, delivers us from death, and brings us to eternal life." "Without the suffrages of the poor," says St. John Chrysostom, "you will never be saved. If they plead our cause at the judgment, our safety is certain. If they are against us, our damnation is inevitable." "A fast without alms," says the same father, "is no longer a fast." "To fast without giving alms," says St. Cæsarius of Arles, "is to fast fruitlessly and without merit, at least unless you have nothing to give. Then the good will suffices before God." We should make a volume were we to unite all the passages in the Old and New Testaments and in the works of the fathers, which point out to us the accomplishment of the duty of almsdeeds, as necessary for our salvation. Alms giving offers also immense advantages in a temporal point of view, by inclining the hearts of the rich towards the poor, and habituating them to sympathise in their misfortunes. Arresting murmur on the lips of the poor, or preventing its birth in their hearts it maintains the order of society. But what should be the extent of our alms? That is the only difficulty we cannot resolve; each one should consult the wants of his family, examine the state of his fortunes, and take counsel from the director of his conscience. We must observe that the duty of almsdeeds is binding on all men, and as wealth is a relative term, inasmuch as we are all rich compared with those who have less than ourselves, we are all obliged to give alms. The mendicant even who has satisfied his hunger, instead of putting the bread he has left into his wallet, ought to give it to the beggar who still suffers hunger. "He who has the goods of this world," says St. John, "and who sees his brother in necessity without relieving him cannot say that he loves God." If he says it, he is a liar, he is a hypocrite, he refuses to obey God, he does not wish to help his brother. He loves better to satisfy himself than to obey God, than to mitigate the evils, the sufferings of his neighbor. But in giving alms, we may be deceived, we may give to some one who does not need assistance, we may aid idleness, we may support profligacy. That man is besides without infirmities; as he is able to procure work, we ought not to give him alms. We may say that alms may be abused; but we shall never do *any* good work if we will first prevent all the ill effects that may arise, all the inconveniences which may result, in the uncertainty that those whom we benefit are worthy.

Doubtless alms should be given with discernment, we must not give to a man who we know is not in want, or who asks it only that he may satisfy his passions. But it is easy to exaggerate prudence in this matter. Cupidity and avarice cause us always to think that those who beg either have no wants or that they can work. Be-

sides it is not he that gives the alms who commits the abuse of which we speak, it is he who receives it; but this abuse, is it very certain? You refuse alms to this one because he is healthy; but do you know whether he has found work, whether he is able to procure it, or whether some one more adroit, more vigorous, more active, or more intelligent is not preferred to him? Laborers are wanted in the country, say you? but there are seasons when there are too many; besides, he must be accustomed to agricultural labors. Are there not also in all states unhappy men fitted for work, who never do any thing because they know not where to seek employment or how to make themselves known? Do we not see such instances every day in the liberal arts? How many men of intelligence do nothing because they are wanting in capability, in tact; because they are not in so advantageous a position as to attract the attention of the public? Refuse not alms to a man because he is healthy, you may be mistaken; in believing that you refuse a vagabond, you may depress still more one who is only unhappy. You will not give any thing to this man because he is vicious, because it would be contrary to justice; but is it your place to punish him? Do you lead him back to virtue, do you inspire him with more social ideas by refusing to quench his thirst, to satisfy his hunger, to cover his nakedness? But the healthy are not the only petitioners for alms. See those old men, those orphans, those women with child, those mothers surrounded by their numerous offspring. All these unfortunate beings stretch out their hands to you, address to you their supplications. You cannot say in giving to *them* that you misplace your alms. But suppose you are deceived by persons who have taken the appearance of misery; is it not better to fall into this error than to refuse alms to one who is really in want, and whom your refusal will expose to more suffering? Besides, if you so much fear giving to unworthy persons, you have only to confide your alms to the ministers of religion, to the curates of your parishes, to the sisters of charity: knowing all the indigent, all those who are too diffident to solicit charity for themselves, they will distribute your alms with prudence, and you will not have the promotion of idleness to fear. We spoke some time since of different projects for the extinction of mendicity: certainly, we Catholics, should loudly applaud all that can alleviate the distresses of our fellow creatures; but it is necessary that we should explain what we mean by the extinction of mendicity: does it mean that it should be ordered by law that there should be no more poor? but that is absurd; there will always be poor, because there will always be infirmities, old age and misfortunes; because there will always be some whose evil passions will draw them into the abyss of vice and misery. Shall we form depots for mendicity? But that would be an odious, iniquitous measure; you would deprive that man of liberty because he is poor, and that to spare hard hearted men, ruthless philanthropists the sight of the misery of their fellow creatures and the supplications with which they are importuned. But if you wish to punish this man because he asks alms, you must also punish him who assists him; he would be his accomplice in the crime of rebellion to the laws. Besides, depots for mendicity would not prevent misery from extending itself, and would not diminish its intensity. Is it from industry that we should demand the extinction of mendicity? but we already know its inefficiency on this point. The hearts of the working classes are not the most tender; their interests, their money, above all, is paramount in their regard; they can, to be sure, throw some looks of pity on the unfortunate, and give them, with disdain, an insulting and contemptuous alms. As to the rest, we know that there are more poor in the operative classes than in the others, immorality being there greater. The mingling of the workers of both sexes in the same departments, who besides, do not receive any religious instruction, favors the corruption of manners, and multiplies illegitimate children. The philosophers of the last century also declaimed loudly against mendicity, they pretended that the precept of almsdeeds favored it; but when they reigned in 1793, they aggravated the evil by despoiling

the clergy of their property. From that moment, the poor having no longer these resources open to them, their position became harder and their number augmented. All the measures that they have taken to fill the abyss created by the alienation of the goods of the clergy have been fruitless; each day misery becomes more general and more poignant. What shall we do in this state of things? Extend the empire of religion, preach almsdeeds to the rich, that it may teach them to retrench their expenses in all that tends to luxury, delicacy, ambition, or dissipation; at the same time that it renders the rich merciful and compassionate, it will teach resignation to the poor; leave it to guide our hearts to virtue, that it may form us to good habits and remove far from us all that is evil. In the heart of man is found the cause of his misery, his misfortunes are often but a punishment of his vices. Religion can prevent this unhappiness, this chastisement, by rendering him virtuous. What shall we do then? Leave Catholicism free to exercise all its influence on society, that it may revive those ancient institutions in whose shades the former civilization of Europe received its birth and increase. Pauperism, that hideous wound of society, was not at that time known. All the families who resided on the territories of the great abbeys, were in easy circumstances; in the cities also, the convents supported a great number of infirm poor, and supplied with work those who were well. Even at this day, the several religious congregations, how limited soever may be their resources, maintain a certain number of poor. Let us say also, that the monks in mingling with the working classes preserved in them the love of their duties, respect for the ancient traditions, the spirit of order and economy. The associations of piety, of charity, formed and supported by the clergy, and which showed themselves so happily provident against the weakness of reason, against the seductions of the passions, contributed also in a wonderful manner, to sustain the working classes in comfort. But what shall we do then? if we are not tired of vain experiments, and if we are not frightened by this pauperism which becomes from day to day more menacing, we may still demand other systems of human wisdom; but they will not be less sterile. But if we acknowledge that if we have walked only too long in the ways of destruction, that it is to the decrease of faith and to the abolition of the great religious institutions that the critical situation of society is owing, we must acknowledge that there is no other remedy than in the free action of Catholicism: that what it has done for the good of humanity and that of society it may do again. Its divine power is not diminished nor weakened, and the nature of man is not changed; it is always subject to the same weaknesses, and divine aids are always equally necessary.

We do not wish to terminate this article without saying a word on the collective alms made in churches. There are some men who are called Christians and who contest their utility. But these almsdeeds, like all others, have for their object the succor of persons or establishments which are in want and which cannot supply that want by their own resources. Who knows, for example, but that a church may require repairs or completion, and on account of its very limited income, not being able often to support the ordinary demands of divine worship, is obliged to incur extraordinary expenses and to have recourse to collective alms? Do you regret a few pieces of money for the embellishment of the temple wherein resides the true God, the Creator of heaven and earth, he from whom you hold all that you possess? Do you wish that the ceremonies of worship should be without dignity, without influence? Oh! do not say, Christians, that you know neither how to honor or to love your God. But why make collections for seminaries and foreign missions? You desire then the extinction of the Catholic priesthood, since you do not wish to contribute to sustain the pious and learned asylums where it is formed. You are then heartless and unpitying, since you do not wish to aid by light sacrifices apostolic men. You blame also the collections for the timid poor: you wish then that these men, that these women, fallen often from an elevated rank, and who fear to meet disdainful looks

and to hear railing words, should stretch out their hands in the streets. Oh! if you are not without compassion, you would esteem yourself happy at having made confidants of their sufferings, those consoling angels, the priests and the sisters of charity, who have influenced you by their mediation. You do not wish collective alms? but men acknowledge how weak they are in their isolation, and how association on the contrary gives them strength. They form every day literary, agricultural, manufacturing, and commercial societies; it is very natural that Catholics, struck by the advantages of association for the material goods of life, should unite to ameliorate the condition of the moral and future life. Besides, is not this association of offerings among men whom a common faith calls to the foot of the same altars, very touching? All co-operate for the consolation of the unfortunate, and each there contributes according to his fortune; the day laborer in taking from his wants, the rich in giving from his superfluity. Is not the power of example also something? Because you make your offering, others also make theirs and the poor there find their profit. A greater number of the unfortunate are relieved by these united offerings than could be assisted by individual alms. Christian readers, without troubling yourselves with the utopias of philosophers or the pretexts of the men of the world, give alms every time that an occasion presents itself and you are able to do so, do it individually and in conjunction with others. Remember that God from whom you hold all that you possess, prescribes to you a duty; in disobeying which, you may draw upon yourself the same evils from which you do not wish to relieve your brethren. Reflect also, that in doing thus, you procure many graces for yourself and your family. Because you have been charitable to your brethren, God will be merciful to you and yours. The alms that you give will draw down upon you the blessing of your heavenly Father, and the preservation of those that are most dear to you. Ye rich, the beggar has with you a common origin; it is your flesh and blood that you succor; in rescuing your brethren from the sorrows of poverty you work also their conversion. The alms which you give them makes them renounce the bad actions they meditated. You yourselves in thus laying aside from your fortune a part for the poor, escape the dangers of avarice or of vain and often ruinous habits. What further shall I say to you, O ye rich? It is perhaps Jesus Christ in person who demands your alms. In giving it, you render yourselves like the God whose love extends itself to all men, who are all poor compared to you. See how Jesus Christ commends him who gives a cup of water in his name, how he glorifies the charity of the Samaritan. In following the example of the God Saviour who passed his life in doing good, you will make to yourselves friends, who, when the earth shall crumble under your feet, will receive you into eternal tabernacles.

MAN.

See how beneath the moonbeam's smile,
  Yon little billow heaves its breast,
And foams and sparkles for a while,
  And murmuring then subsides to rest;
Thus man, the sport of bliss and care,
  Rises on time's eventful sea;
And, having swelled a moment there,
  Thus sinks into eternity!—Moore.

CATHOLIC MELODIES.

NO. I.

THE subject illustrated in the following beautiful lines of Moina, is that article of Catholic faith which regards the honor and invocation of the saints; a doctrine so consonant to the best feelings of our nature, that were we even unenlightened by revelation in reference to it, the heart would spontaneously dictate the sentiments which it authorizes. The muse, prompted by the innate power of truth alone, has thus represented a deceased daughter, addressing her mother on earth, and pouring forth her feelings of devotedness to a father whom she had quickly followed to the land of spirits.

"O mother!—He is here
To whom my soul so grew,
That when death's fatal spear
Stretched him upon his bier,
I fain must follow too!
His smile my infant griefs restrained—
His image in my childish dream
And o'er my young affections reigned,
With gratitude unuttered and supreme.
But yet till these refulgent skies burst forth in radiant glow,
I know not half the unmeasured debt a daughter's heart doth owe.
Ask ye, if still his heart retains its ardent glow?
Ask ye, if filial love
Unbodied spirits prove?
'Tis but a little space, and thou shalt rise to know.
I bend to soothe thy woes,
How near—thou canst not see—
I watch thy lone repose,
Alice doth comfort thee;
To welcome thee I wait—blest mother! come to me."

Notwithstanding the sanction which the Catholic belief on this point finds in the unbiassed promptings of nature, it is certain that none of her principles or practices have been more misrepresented than that which relates to the honor and invocation of the saints. And what is her doctrine after all? Simply that they who have reached the haven of eternal life, and are associated with the celestial spirits are entitled to our respect; that they who by their unwavering and zealous pursuit of virtue in this life, have attained to the bright recompence of the just, are worthy of our imitation. Is there anything objectionable in this, or at variance with the teachings of the gospel? Equally unexceptionable is the practice of invoking the assistance of those who dwell above. In teaching us that it is useful to implore their intercession, the Church is careful to instruct us at the same time, that we should invoke their aid "in the same order of fraternal connexion with which we solicit each other's assistance in this world;" that as they are more agreeable to the Almighty than we are, we beg of them to obtain for us, what perhaps would be refused to our own unworthiness; and consequently that to have recourse to the saints is perfectly consistent with the fundamental principle of our faith, that there "is but one mediator of God and men, the man Christ Jesus." (1 Tim.) He is the great and sole mediator of redemption. The saints in heaven and our brethren on earth, are mediators of intercession. In addressing ourselves to the saints, we say, *pray for us*, while to God alone we properly say, *have mercy upon us.* In whatever terms the prayers addressed to the saints are couched, the intention of the Church and of the faithful always reduces them to the form just mentioned, and hence no attribute is given to the saints which may not be predicated of the creature. But how can they hear our prayers? It might as well be asked, how can "the angels in heaven rejoice upon a sinner's doing penance." That the repentance of man does awaken a lively joy among them, is expressly stated in the inspired volume, and this truth abundantly shows that the spiritual welfare of those on earth is an object of deep solicitude for the saints in heaven. Hence the practice of the Catholic Church in all ages has been, as it is now, to implore the assistance of their prayers, and at the present day she still makes men-

tion of them in her august sacrifice, as was customary in primitive times. Now as then, her language is that of St. Cyril: "when we offer sacrifice we make mention of those who have preceded us in the sleep of death, to the end that God, by their supplications, may receive our prayers."

Ed.

THOUGHTS

SUGGESTED BY THE PERUSAL, AFTER HER DEATH, OF A LETTER FROM A WIFE TO HER HUSBAND.

Where is the hand that fondly traced
  Affection's language here?
Where the warm heart by feeling graced—
  The anxious bosom,—where?
The eye that dwelt in trustful love
  On each fresh written line,
The parted lip just seen to move
  Breathing its prayer divine,—

Where are they now? that hand, that heart,
  That lip, and beaming eye:—
'Twere vain to bid the thought depart,
  They live, they *act* on high.
Death's curtain like a shade may fall,
  And hide what God has given,
But still, triumphant o'er all,
  The spirit soars to heaven.

The ray that lights a woman's life
  Is kindled from above,
As sister, daughter, mother, wife,
  Still burns the lamp of love;
Immortal fire! though all beside,
  Were quenched, or cold, or dim,
Still wouldst thou glow! thus when *she* died
  Thy light shone bright for *him*.

And now, in realms beyond the sky,
  Where guardian spirits move,
'Tis sweet to think that watching eye
  Still beams on him in love;
'Tis sweet to *know* that sainted one,
  His fond desires may hear,
And kneeling at the Saviour's throne,
  Repeat for him her prayer.

Thrice blessed is the faith which brings
  Hope's sunbeam to the soul,
And still its brightening radiance flings,
  Where grief's dark billows roll;
Soothing the tempest where it falls,
  Like oil upon the waves;
And when despair the heart appals,
  Cheers, sanctifies, and saves.

St. Louis, Mo. Moina.

From a Puseyite work.

SS. GERVASIUS AND PROTASIUS.

AT the time when St. Ambrose was resisting the heretical designs of Justina and Valentinian, he was proceeding to the dedication of a certain church at Milan which remains there to this day, with the name of "St. Ambrose the greater;" and was urged by the people to bury relics of martyrs under the altar, as he had lately done in the case of the basilica of the apostles. This was according to the usage of those times, desirous thereby both of honoring those who had braved death for Christ's sake, and of hallowing religious places with the mortal instruments of their triumph. Ambrose in consequence gave orders to open the ground in the church of St. Nabor, as a spot likely to have been the burying place of martyrs during the heathen persecutions.

Augustine, who was in Milan at the time, alleges that Ambrose was directed in his search by a dream. Ambrose himself is evidently reserved on the subject in his letter to his sister, though he was accustomed to make her his confidant in his ecclesiastical proceedings; he only speaks of his heart having burnt within him in presage of what was to happen. The digging commenced, and in due time two skeletons were discovered, of great size, perfect and disposed in an orderly way; the head of each, however, separated from the body and a quantity of blood about. That they were the remains of martyrs, none could reasonably doubt, and their names were ascertained to be Gervasius and Protasius, how it does not appear; but certainly it was not so alleged on any traditionary information or for any popular object, since they proved to be quite new names to the Church of the day, though some elderly men at length recollected hearing of them in former years. Nor is it wonderful that the saints should have been forgotten, considering the number of the apostolic martyrs, among whom Gervasius and Protasius have a place.

It seems to have been usual in that day to verify the genuineness of relics, by bringing some of the energumeni, or possessed with devils to them. Such afflicted persons were present with St. Ambrose during the search; and, before the service for exorcism commenced, one of them gave the well-known signs of horror and distress which were customarily excited by the presence of what had been the tabernacle of divine grace.

The skeletons were raised and transported to the neighboring church of Fausta. The next day, June 18th, on which they were to be conveyed to their destination, a vast concourse of people attended the procession. This was the moment chosen by divine providence to give, as it were, signal to his Church, that, though years passed on, he was still what he had been from the beginning, a living and a faithful God, wonder-working, as in the life time of the apostles, and true to his word as spoken by his prophets unto a thousand generations. There was in Milan a man of middle age, well known in that place, by the name of Severus, who, having become blind, had given up his trade, and was now supported by charitable persons. Being told the cause of the shoutings in the street, he persuaded his guide to lead him to the sacred relics. He came near; he touched the cloth which covered them; and he regained his sight immediately.

This relation deserves our special notice from its distinct miraculousness and its circumstantial character; but numerous other miracles are stated to have followed. Various diseases were cured and demoniacs dispossessed by the touch of the holy bodies or their envelopments.

Now for the evidence on which the whole matter rests. Our witnesses are three; St. Augustine, St. Ambrose, and St. Paulinus, the secretary of the latter, who after his death addressed a short memoir of his life to the former.

St. Augustine, in three separate passages

in his works, two of which shall be here quoted, gives his testimony. First, in his City of God, in an enumeration of miracles which had taken place since the apostles' time, he begins with that which he himself had witnessed in the city of St. Ambrose.

"The miracle," he says, "which occurred at Milan, while I was there, when a blind man gained his sight, was of a kind to come to the knowledge of many, because the city is large, and the emperor was there at the time; and it was wrought with the witness of a vast multitude; who had come together to the bodies of the martyrs Protasius and Gervasius; which, being at the time concealed and altogether unknown, were discovered on the revelation of a dream to Ambrose the bishop; upon which the blind man was released from his former darkness, and saw the day."—xxii. 8.

And next, in his sermon upon the feast day of the two martyrs:

"We are celebrating, my brethren, the day on which by Ambrose the bishop that man of God, there was discovered, precious in the sight of the Lord, the death of his saints; of which so great glory of the martyrs, then accruing, even I was a witness. I was there, I was at Milan, I know the miracles which were done; God attesting to the precious death of his saints; that by those miracles henceforth, not in the Lord's sight only, but in the sight of men also; that death might be precious. A blind man, perfectly well known to the whole city, was restored to sight, and ran: he caused himself to be brought near, he returned without a guide. We have not yet heard of his death; perhaps he is still alive. In the church where their bodies are, he had vowed his whole life to religious service. We rejoiced in his restoration, we left him in service."

The third passage will be found in the ninth book of St. Austin's Confessions, and adds to the foregoing extracts the important fact that the miracle was the cause of Justina's relinquishing her persecution of the Catholics.

Now let us proceed to the evidence of St. Ambrose, as contained in the sermons which he preached upon the occasion. In the former of the two, he speaks as follows of the miracles wrought by the relics:

"You know, nay, ye have yourselves seen, many cleansed from evil spirits, and numbers loosed from their infirmities, on laying their heads on the garments of the saints. Ye see renewed the miracles of the old time, when, through the advent of the Lord Jesus, a fuller grace poured itself upon the earth; ye see most men healed by the very shadow of the sacred bodies. How many were the napkins which passed to and fro! what anxiety for garments which had been laid upon the most holy relics, and made salutary by their very touch! It is an object with all to reach even to the extreme border, and he who reaches it will be made whole. Thanks be to thee, Lord Jesus, for awakening for us at this time the spirits of the holy martyrs, when thy Church needs greater guardianship. Let all understand the sort of champions I ask for, those who may act as champions, not as assailants. And such have I gained for thee, my people, a benefit to all, a harm to none. Such defenders I solicit, such soldiers I possess, not the world's soldiers, but soldiers of Christ. I fear not that such will excite envy; because the higher in their guardianship, the less exceptionable is it also. Nay, for them even who may envy me the martyrs, do I wish they may be patrons. So let them come and see my body guard; I own I have such arms about me. 'These put their trust in chariots, and these in horses; but we will exalt ourselves in the name of the Lord our God.'"

"Elisæus, as the course of the holy scripture tells us, when surrounded by the Syrian army, said to his frightened servant, by way of calming him, "There are more for us than are against us." And to prove this, he begged that Gehazi's eyes might be opened; upon which the latter saw innumerable hosts of angels present. We, though we cannot see them, yet are sensible of them. Our eyes were held as long as the bodies of the saints lay hid in their graves. The Lord has opened our eyes: we saw those aids by which we have often been defended. We had not the sight of these, yet we had the possession. And so, as though the Lord said to us in our alarm, "Behold what mar-

tyrs I have given you!" in like manner our eyes are unclosed, and we see the glory of the Lord, which showed itself once in the passion of the martyrs, and now in their efficacy. We have got clear, my brethren, of no slight a load of shame; we had patrons yet we knew it not. We have found this one thing, in which we have the advantage of our forefathers; they lost the knowledge of these holy martyrs, and we have gained it.

"Bring the victorious victims to the spot where is Christ the sacrifice. But he upon the altar, who suffered for all; they under it, who were redeemed by his passion. I had intended this spot for myself; for it is fitting that where the priest had been used to offer, there he should repose; but I yield the right side to the sacred victims; that spot was due to the martyrs. Therefore let us bury the hallowed relics, and introduce them into a fitting home; and celebrate the whole day with sincere devotion!"

In his latter sermon, preached the following day, he pursues the subject:

"This your celebration, they are jealous of who are wont to be; and being jealous of it, they hate the cause of it, and are extravagant enough to deny the merits of those martyrs, whose works the very devils confess. Nor is it wonderful; it commonly happens that the faithlessness of unbelievers is more extreme than the confession of the devil. For the devil said, 'Jesus, Son of the living God, why hast thou come to torment us before the time?' And, whereas the Jews heard this, yet they were the very men to deny the Son of God. And now ye have heard the evil spirits crying out, and confessing to the martyrs, that they cannot bear their pains, and saying, 'Why have you come to torment us so heavily?' And the Arians say, 'They are not martyrs, nor can they torment the devil, nor dispossess any one;' while the torments of the evil spirits are evidenced by their own voice, and the benefits of the martyrs by the recovery of the healed, and the proofs of the dispossessed.

"The Arians say, 'These are not real torments of evil spirits, but they are pretended and counterfeit.' I have heard of many things pretended, but no one ever could succeed in feigning himself a devil. How is it we see them in such distress when the hand is laid on them? What room is here for fraud? What suspicion of imposture?'

"They deny that the blind man received sight; but he does not deny he was cured. He says, 'I see who afore saw not.' He says, 'I cease to be blind,' and he evidences it by the fact. They deny the benefit, who cannot deny the fact. The man is well known; employed as he was, before his affliction, in a public trade, Severus his name; a butcher his business: he had given it up when this misfortune befel him. He refers to the testimony of men whose charities were supporting him; he summons them as evidence of his present visitation, who were witnesses and judges of his blindness. He cries out that, on his touching the hem of the martyr's garment, which covered the relics, his sight was restored to him. We read in the gospel, that when the Jews saw the cure of the blind man, they sought the testimony of the parents. Ask others, if you distrust me; ask persons unconnected with him, if you think his parents would take a side. The obstinacy of these Arians is more hateful than that of the Jews. When the latter doubted, they inquired of the parents; these inquire secretly, deny openly, as giving credit to the fact, but denying the author."—Ep. 22.

We may corroborate the evidence of those two fathers with that of Paulinus, who was secretary to St. Ambrose, and wrote his life, about A. D. 499.

"About the same time," he says, "the holy martyrs Protasius and Gervasius revealed themselves to God's priest. They lay in the basilica, where, at present, are the bodies of the martyrs Nabor and Felix; while, however, the holy martyrs Nabor and Felix had crowds to visit them, the names as well as the graves of the Martyrs Protasius and Gervasius were unknown; so that all who wished to come to the rails which protected the graves of the martyrs Nabor and Felix were used to walk on the graves of the others. But when the bodies of the holy martyrs were raised and placed on litters, thereupon many possessions of the devil were detected. Moreover, a blind

man, by name Severus, who up to this day performs religious service in the basilica called Ambrosian, into which the bodies of the martyrs have been translated, when he had touched the garment of the martyrs, forthwith received sight. Moreover, bodies possessed by unclean spirits were restored, and with all blessedness returned home. And by means of these benefits of the martyrs, while the faith of the Catholic Church made increase, by so much did Arian misbelief decline."—§ 14.

Now I want to know what reason is there for stumbling at the above narrative, which will not throw uncertainty upon the very fact, that there was such a bishop as Ambrose, or such an empress as Justina, or such a heresy as the Arian, or any church at all in Milan. Let us consider some of the circumstances under which it comes to us.

1. We have the concordant evidence of those distinct witnesses, of whom at least two were on the spot when the alleged miracles were wrought; one writing at the time, another some years afterwards, in a distant country. And the third, writing after an interval of twenty-six years, agrees minutely with the evidence of the two former, not adding to the miraculous narratives, as in the manner of those who lose their delicate care for exactness in their admiration of the things and persons of whom they speak.

2. The miracle was wrought in public, in the case of a person well known, one who continued to live in the place where it was professedly wrought, and who, by devoting himself to the service of the martyrs who were the instruments of his cure, was a continual memorial of the mercy which he professed to have received, and challenged inquiry into it, and refutation, if that were possible.

3. Ambrose, one of our informants, publicly appealed, at the time when the occurrence took place, to the general belief; claimed it for the miracle, and that in a sermon which is still extant.

4. He made his statement in the presence of bitter and most powerful enemies, who were much concerned, and very able to expose the fraud if there was one; who did, as might be expected, deny the hand of God in the matter; but who, for all that appears, did nothing but deny what they could not consistently confess without ceasing to be what they were.

5. A great and practical impression was made upon the popular mind in consequence of the alleged miracles: or, in the words of a historian whose profession it is to disbelieve them: "Their effect on the minds of the people was rapid and irresistible; and the feeble sovereign of Italy found himself unable to contend with the favorite of heaven."*

6. And so powerfully did all this press upon the court, that, as the last words of this extract intimate, the persecution was given up, and the Catholics left in quiet possession of the churches.

On the whole, then, are we not in the following dilemma:—If the miracle did not take place, then St. Ambrose and St. Augustine, men of name, said they had ascertained a fact which they did not ascertain, and said it in the face of enemies, with an appeal to a whole city, and that continued during a quarter of a century. What instrument of refutation shall we devise against a case like this, neither so violently à priori as to supersede the apostles' testimony, nor so fastidious of evidence as to imperil Tacitus or Cæsar? On the other hand, if the miracle did take place, a certain measure of authority, more or less, surely must thereby attach to St. Ambrose—to his doctrine and his life, to his ecclesiastical principles and proceedings, to the Church itself of the fourth century, of which he is one main pillar. The miracle gives a certain sanction to three things at once, to the Catholic doctrine of the Trinity, to the Church's resistance of the civil power, and to the commemoration of saints and martyrs.

Which alternative shall the Protestant accept? shall we retreat or shall we advance? shall we relapse into scepticism upon all subjects, or sacrifice our deep-rooted prejudices? shall we give up our knowledge of times past altogether, or endure to gain a knowledge which we think we have already—the knowledge of divine truth?

* Gibbon's Hist. ch. 27.

From the London Catholic.

PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

Concluded from page 43.

THE Popes have the honor of being the first authorities in Europe who established asylums for foundlings, whose not uncommon fate it had been to be thrown into the Tiber. An establishment for this purpose was opened by Pope Innocent in the year 1198—a decided proof that in the so-called dark ages the light of civilization was not absent from the holy see. A similar hospital was opened by St. Vincent de Paul in Paris, in the year 1638; in London no such establishment existed until within the last century. Outside the gate of the hospital a place is prepared for the reception of the deserted infant; the moment it is found it is taken in and treated with all the necessary attentions. A due record is immediately made of the day and hour when the child was discovered, and if any note, or token, or mark of any description, intended to be proof of its identity, be found upon it, it is preserved with the most religious care. A number of nurses, who are exceedingly well taken care of, are always in attendance, in order to supply the poor little stranger at once with his natural food. Infants are also sometimes sent out to the care of women, who, having lost their own children while at the breast, make application at the establishment, such applications being at the same time, accompanied by certificates from their *curés* that their own infants have recently died. Proper inspectors are appointed to visit the houses in which the infants under the protection of the asylum are placed. Suitable payments are made to these extern nurses, who keep the child until it is seven years old. They then return it to the hospital. If it be a boy, and the nurse desires to keep him, she is allowed to do so, provided she be in circumstances that will allow her to take proper care of him. The orphan thus adopted is usually as much beloved as if his nurse had been his own mother.

The cares of the asylum do not end with merely bringing up the child to the age of eight or ten years, and then binding him an apprentice to some heartless master, as is too often the case in London, whose chief object is the fee paid upon signing the indenture. At Rome the rule is to send him to a large agricultural establishment near the Monte Romano, where he is initiated in the practice of husbandry; or if, after a trial, he be not found fit for this pursuit, he is sent to another establishment, at Viterbo, where he is taught some trade. Should he like to try his fortune in the world, when he is twenty years old, he is permitted so to do, and is furnished with a purse of ten crowns. Should he prefer going into the House of Industry, or in any other public establishment in Rome, his wishes are accomplished. Here is truly a system of charity, perfect in all its parts, which is not to be found in any other part of the world.

The great defect in the London charities, a defect from which our own Catholic institutions are by no means exempt, is the want of some safe system for the provision of the children after they have completed the course of instruction which those institutions afford. With boys they have not so much difficulty as with girls. The former are usually put out to trades, and we believe that, upon the whole, they are very well disposed of. But with respect to the girls, there are a thousand difficulties to be combated. They are indeed, uniformly well instructed in plain needle work, which is a most precarious, and at best but a miserable employment for them after they quit the charity, in consequence of the vast competition with which they have to struggle. In addition to this employment, some of the

girls are also taught to do the work of cooks and housemaids. But unhappily these are duties to which they very unwillingly apply after they quit their asylums. Having been brought up in comparative indolence, so far as bodily exertion is concerned, and with a degree of neatness and perhaps delicacy which are not the very best preparations for the execution of menial offices, they soon get tired of occupations for which they certainly are not fitted; and are but too seldom found to give satisfaction in the families which are disposed to employ them.

In Rome great difficulties have been experienced upon this point, and after the experiments that have been tried, we do not know that these difficulties have been altogether removed. Through the exertions of Monsignor Virgilio Spada, a woollen and linen manufactory has been established, in which a certain number of the foundling girls, as well those brought up in the asylum as those restored by extern nurses, are employed. In order to excite them to industry, they are entitled to receive a portion of the gains realized by their labor. At the same time they are bound to take their turn in performing all the household work of the community into which they are formed; and a degree of labor is purposely imposed upon them, with a view to induce them to seek employment in families in which they would not have quite so much to do. This is so far an excellent system. In England, the charity girl goes into the service of a family from a previous condition of almost entire ease. In Rome she is made to work hard before she goes out, and finding her new situation one attended with less labor, she easily and cheerfully executes the duties assigned to her. We strongly recommend it to the governors of our charities to take this plan into their consideration, with a view to see if steps could not be taken to establish something like it in this country.

Besides this manufactory, a large conservatory has been appended to the asylum, in which all the departments for washing, drying, and repairing linen have been formed. Here also needle-work of the finest kind, embroidery, &c., are carried on. Unfortunately it has not yet paid the great expenses which it requires, and absorbs out of the general income of the charity (fifty thousand crowns) thirty thousand crowns a year. Considerable numbers of the foundlings taken into the Roman asylum are brought from the provinces and even from Naples.

An admirable institution, not known, we believe, elsewhere, exists at Rome, which was originally founded so far back as the year 1564, under Pius II. A number of devout men associated themselves together, originally for the purpose of attending with particular care, to the chapel of the holy sacrament, in the church of the apostles. Being united for this object, and being, for the most part, men of education and intelligence, they resolved to extend their first design by adding to it practical works of charity. They went about giving spiritual advice and consolation, especially to families that had been reduced by misfortune from a state of comfort to one of privation. They did not give alms to any body who applied to them, until they ascertained by personal inspection of their condition at home, that the applicants really stood in need of assistance. They went further. They acted in the capacity of attorneys, advocates for the poor in all cases in which their services could be rendered useful. They took under their care the infirm and the widow, the young maiden in danger of being corrupted (whom they handed over to the protection of some pious lady), and applied their best energies to the settlement of quarrels arising amongst friends and relatives. The members of this most excellent confraternity wear no particular habit; they are all wealthy, and mostly nobles. Their number does not exceed fourteen, and they, according to one of their rules, expend at least sixty crowns a year in charity. What a contrast does this confraternity offer to the conduct of our young noblemen, who spend the best days of their early youth on the turf and in the gambling house, and in practising, whenever they can do so with impunity, all the arts of seduction. Oh that our tourists who find Rome such a "sink of corruption," would but endeavor to gain a little acquaintance

with its real condition! They would find it, instead of the degraded city which they ignorantly and presumptuously suppose it to be, an example of real charity, piety, and true civilization which has no equal in the world.

Great as is the number of clergy in Rome, they are all carefully provided for. There is a fund called the "ecclesiastical subsidy;" this fund is under the administration of twelve secular clergymen, and its benefits are intended for poor ecclesiastical students engaged in going through their education at the university. At Christmas, and on the festival of St. Peter, these students receive each from ten to twelve or fifteen crowns, according to his merit. Each of the members has two or more students under his care, whom he treats with the most paternal attentions, directing their moral conduct, informing himself as to the progress of their studies, and, above all, watching to see if they possess a real vocation for the ecclesiastical state. The moment one of these students is ordained, his name is erased from the list, and his place is filled by one of the supernumeraries on the list.

One of the oldest and most remarkable societies in Rome is that which has been established for the ransom of captives, and for providing portions for young women who are about to be married. It was originally founded in the year 1264, in the time of Urban IV. The overthrow of the piracy system in the Mediterranean has put an end to that branch of their institution which concerns the ransom of captives; the other still remains in vigor. They bestow, as rewards for distinguished piety, from fourteen to twenty crowns on each candidate who can prove her claims to their bounty. Akin to this is another association, whose object is to save from the perils of seduction young females who might otherwise have perished. Urban VII was so much struck with the utility of this society, that he bequeathed to it all his fortune. The presents on marriage amount from eighty to one hundred crowns for each female. The qualifications are, that she shall have been born in Rome, in legitimate marriage, and that her life has been thoroughly free from reproach. With respect to these qualifications, the most searching inquiries are made before a certificate of dowry is given to her. She must have been full three years upon the list before she is admitted to the benefit of the institution. The certificate is given on the festival of the Annunciation, in the church of St. Mary of the Minerva, by the Pope himself, who repairs to the church for that purpose. The young *financees* proceed through the streets, decked out in their bridal attire, amid a crowd of their relatives and friends. It is one of the gayest processions seen in Rome.

Indeed, in no other part of the world is there so much provision made for the encouragement of matrimony, by means of dowries, such as we have mentioned. There is scarcely any public institution which does not, more or less, contribute to them; and it is a very favorite mode of bestowing their bounty with numbers of private individuals. The scrupulous inquiries which are made beforehand as to the conduct of the females who want, and wish to obtain these dowries, act with the most beneficial effects upon their religious and moral demeanor, and this again tends to insure the happiness of domestic life, and to propagate that system of virtue which prevails more extensively at Rome, in proportion to its population, than in any other city of Christendom.

Formerly in England, France, and Belgium, there were societies of barristers, who took up gratuitously the causes of the poor, and pleaded for them before the tribunals. These societies no longer exist. There is a similar institution in Rome, of very ancient date, which was founded by Ivone, an advocate, and a native of Brittany, in France. The members assembled every Sunday, in the church of St. Paul Decapite; after chanting the divine offices, and having heard mass, they repaired to a chamber provided for their use, where they examined the papers deposited there for their inspection upon behalf of the poor, and if they found the claims of the parties to be valid in law, they undertook their causes. The institution is under the patronage of a cardinal, and of a prelate who is also a member of the Roman magistracy. The associates are all

men of the law. Several highly distinguished lawyers have graced this institution with their names, and promoted its utility by their services. Amongst these was Benedict XIV, while still a practitioner at the bar, under the name of Lambertini.

The lotteries established or encouraged at Rome have given much cause of "scandal" to some of our prudish travellers. It should therefore be mentioned, that no part of the profits of these adventures goes to the Roman government. It is either expended in providing dowries for worthy marriageable females, or in other works of charity equally laudable and useful. The objection to the system is, that it induces the poor to speculate upon tickets to an extent beyond their means, and to contract habits of gambling, by betting among themselves on particular numbers. In answer, it is said, that people want this kind of excitement, and that any attempt now to suppress it would be attended with a greater degree of danger than might be generally supposed. There are undoubtedly some things in the habits of the people of every country which the government is well inclined to extirpate, if it could. But the risks are so great, that any experiment undertaken with a view to accomplish such an object, would show that the right course must be postponed to the expedient. To endure and to encourage are two very different things; and if evil spring out of the lotteries, it belongs to those who commit it, while all the good that comes from them is turned to the best advantage. If they were now to be established for the first time, no virtuous government could, of course, give its sanction to them. There is no country in Europe in which they do not exist upon a scale more or less limited, England alone excepted. But it may be added, that there is more gambling carried on in one day upon the Stock Exchange of London than there is in Rome for a whole year—the money value of the wagers, for such they may be called, being considered. Yet can the government be fairly censured for not attempting to put it down?

The confraternity of St. Jerome, amongst other things, has the charge of attending to the prisons. It took upon itself, at one time, the whole of the expense attending the management of the prison in Via Giulia, erected by Innocent X, and which the celebrated Howard considered as the most healthy prison in Europe. But the funds of the society falling short after awhile, they were obliged to obtain assistance from the apostolic chamber. They attend the prison every Sunday, when a sermon is preached; they catechize the prisoners, and are powerfully aided in their good work by the Jesuits, who frequently give lectures in the prison, and adopt every possible means of bringing home to its inmates the great truths of the Christian doctrine. Oh! what a contrast is here with the mode in which our English prisons are conducted, in which the protestant chaplains content themselves with reading their dry and unimpressive forms of service once a week, and from which every low and "ingenious device" is had recourse to, in order to prevent the Catholic clergy from attending to persons of their own faith!

Near the prison of Innocent, commonly called the New Prison, there is a penitentiary for juvenile delinquents. Each of these young offenders is kept in a cell by himself, where he is employed in some labor, and is obliged to observe the strictest silence. They are under the particular care of a society of clergymen, who are almost in constant attendance, for the purpose of instructing and reforming these youthful culprits.

In addition to these societies, there is also another, called the "Compassionate Society," who occupy themselves in preventing, by every kind office, the creditors of poor workmen from enforcing the law of imprisonment against them. They also inspect the provisions supplied to the establishment, and take care that it is of a wholesome quality. The beds, the linen, in short, every thing connected with the health of the inmates, is under their particular care. Other associations give their aid and consolations in the prisons in which prisoners accused of serious crimes are detained, and convicts sentenced to undergo the penalties of the law are kept previously to their being subjected to the punishment pronounced against them.

But we have no space left to pursue these subjects any further. The enumeration we have given of the charitable institutions in Rome falls very short of the number which might be added; but we might challenge the world to produce a list of charities so ample even as that we have given, sustained by private endowment and the assistance of the state itself, without any aid from a poor-law system, and applied to so many of the exigencies of human life. We cannot conclude without giving a just meed of praise to the original author and the translator of the work, which has enabled us to lay these interesting details before our readers. They will at least serve to show that Rome is not behind hand in the work of practical charity—nay, that, in that respect, it may well challenge a comparison with any nation upon earth.

CEREMONIES OF HOLY WEEK AT ROME.

NO. II.

CONNECTION OF THESE CEREMONIES WITH HISTORY.

Concluded from page 51.

UNDER Constantine the Church gained freedom, and the right to breathe, and still more the power of expanding her outward form and displaying all her beauty. To this period belong many of the functions of Holy Week, one or two of which deserve more particular notice; and first is the act of solemn veneration shown to the cross of Christ on Good Friday, known by the name of "The Adoration of the Cross." Two things seem to deserve particular notice, the origin of the ceremony, and the term applied to it.

When Helen, the emperor's mother, discovered the cross of Christ in his sepulchre, we are told that it was exposed to the veneration of the faithful. From this moment the custom arose in the Church of Jerusalem, and from it spread so rapidly over the east and west, as to become very soon universal. St. Paulinus informs us, that once a year the portion of the same cross preserved there was solemly brought out, and that this was at Easter; and he defines the day more accurately, by saying it was on the day which celebrated the mystery of the cross, that is Good Friday. St. Gregory of Tours mentions the same custom.* This rite was soon adopted at Constantinople, where a portion of the same cross was offered to the veneration of the faithful in the church of St. Sophia, as Ven. Bede and other writers inform us. Indeed, the Emperor Constantine Porphyrogenitus has described minutely the ceremonies used on that occasion. Leo Allatius has proved the prevalence of the custom among other nations in the east. Cardinal Borgia published a manuscript preserved in the Propaganda, and written in Syriac, entitled "The rite of saluting the Cross as observed in the Syrian Church at Antioch." Two other copies of the ceremonial, formerly belonging to the Maronite College, are now in the Vatican Library, and amply attest the prevalence of this rite in the oriental Church. Naironus, himself a Syrian, has minutely described the ceremony as performed by the Maronites, or ancient Christians of Mount Libanus, on this very day. The ritual is entitled, "Order of the adoration of the Cross," and is prescribed to be observed on Good Friday. The proclamation and prayers are nearly word for word the same as ours, and after them the cross is placed on a seat or cushion in the church, and surrounded by two priests and two deacons, who sing the Trisagion, or "thrice holy," before mentioned, just as you will find observed in the pontifical chapel.

* Sophronius attributes the conversion of St. Mary of Egypt, to her making a voyage and journey to Jerusalem to kiss the cross on this day, and finding herself unable to enter the church.

The exact conformity of rites, and even words, in the liturgies of different countries, is a strong presumptive argument of great antiquity. In fact, this rite seems to have been soon adopted in the western Church; for we find it mentioned in the Sacramentary of Pope Gelasius, the most ancient existing, as approved and corrected by the learned Muratori. The antiphon now used at the ceremony is in the Antiphonary of St. Gregory, and in the Roman order which Mabillon refers to that pontiff's time. What farther confirms the origin of this rite from the custom of the Church of Jerusalem is, that the expressions used in it clearly refer to the true cross there preserved: "Behold the wood of the cross whereon our salvation hung." We have then clearly, in this instance, a ceremonial expressive of the triumph of Christianity—of the exaltation of its sacred emblem above every other badge, a proclamation of the principle, that through it alone salvation was wrought, the vindication of it from ignominy and hatred, which, for three centuries, had been its lot, and the paying of a public tribute of honor, love, and veneration, to him who hung upon it, in reparation of the blasphemy, and, in his disciples, persecution, wherewith he had been visited. All these are precisely the natural feelings of the age, which first saw Christianity not only free but triumphant: and which, having discovered the very instruments of redemption, would have acted unfeelingly, if, like the murderers of our Lord, it had allowed them to be again thrown into oblivion, and had not displayed, in their presence, some of the affectionate sentiments inspired by the event which they attested.

But I may be asked, why make this declaration of sentiment in so strong a form, and why give it so grating a name as "adoration?" In fairness, I should send any one asking such a question, for his answer, to them who first introduced the rite, and with it the name. For, had we brought it in, since this word sounds harsh, we might, peradventure, deserve blame, as not having regard to others' feelings. But if a word changes its meaning, after we have adopted it, it would argue great weakness and fickleness of purpose in us to abandon it, as it supposes some extravagance in those who ask us to do it. For it is meet on the contrary, that, amidst the fluctuations and changes in speech, some landmarks should remain, to ascertain the original meanings of words; which would not be the case if every use of them varied with them. Our lawyers and our statutes choose to preserve the old words of our language, even where custom has long since changed their meaning, when they speak of the *seizin* of an estate to signify its lawful possession; or of *letting* a man do an action, when they mean to signify preventing it. As the dialect of law, so is that of religion; or rather this is far more unchangeable, as are its purposes; and as the Church has chosen to preserve the Latin language rather than adopt the later tongues that have sprung up, so has she in this kept her words as she first found them, and not altered them when men have given them new meanings. The same principle has prevented either change.

Now, wherever the rite of venerating the cross of Christ has been introduced, it has ever borne that maligned title of "adoration." Nay, I can show you, that in the east and west this expression was used, even when the hatred to idolatry was the strongest. Lactantius, or the author of a most ancient poem upon the Passion, thus exclaims—

"Flecte genu, lignumque crucis venerabile adora."

"Bend the knee, and adore the venerable wood of the cross." An ancient martyr is described, by Bishop Simeon, as thus addressing his judge: "I and my daughter were baptized in the Holy Trinity, and his cross I adore; and for him," that is Christ, "I will willingly die, as will my daughter." This passage is from an oriental writer, who surely would not have put into a martyr's mouth, about to die for refusing to worship idolatrously, words which savored themselves of that heinous crime. The Greeks used the very same word. For in the old Greek version of St. Ephrem, who was the most ancient Syriac father, and which was made, if not in his life-time, very soon after, we find these words, "The cross ruleth,

which all nations adore, (προσκυνοῦσι) and all people."*

The word, therefore, signified veneration, and the rite must be more ancient than the modern meaning of "supreme worship," which it now bears. And it would be as foolish in us to change the word, because others have changed its meaning, as it would be for the Anglicans to alter the marriage rite, where the bride and bridegroom declare, that with their bodies they worship one another; because the presbyterians, or rather independents of Cromwell, would have *worship* paid to no man; or, because in modern speech, the word is restricted to divine service. But if any one should prefer to give our word its ordinary meaning, I have no great objection, provided he will allow us, who surely have the right, to determine the object towards which our homage and adoration tend—to wit, Him who hung and bled and died upon the cross, and not its material substance. Nor would such a distinction savor of modern refinement and sophistry, seeing it is that of St. Jerom, who thus speaks of Paula, in her epitaph:—"Prostrate before our Lord's cross, she so adored, as though she beheld our Lord himself hanging thereon."† The fathers of the seventh general council fully explain this matter, and vindicate the words and forms in which this worship is at present exhibited. Thus much has seemed necessary, to prevent any of you being withheld, by any mistaken feelings, from fully valuing this most ancient and venerable recollection of the first liberation of Christianity from the house of temporal bondage, and its first erection of a public triumphant worship. To this same period, I think, we may safely refer the use of processions, especially that of Palm Sunday; for it, like the foregoing, is to be found, immediately after, universal throughout the Church. For in the east they have, from the earliest ages, practised the ceremony of carrying palm and olive branches to the church on Lazarus Saturday, as the eve of Palm Sunday used to be called, and having them blessed the next day. At Constantinople it was customary for the emperor to distribute the palms with great solemnity to all his courtiers. In Rome it would seem, from old documents published by Mabillon, that originally the blessing of the palms for the papal chapel took place in a small church, called our Lady of the Tower, (Sta. Maria ad Turrim), from its being situated beside the belfry of the old Vatican church, and that thence the procession moved and ended at the high altar of St. Peter's. It may not be out of place to mention, that, anciently, the ceremonies of each day used to be performed in different churches, with the Pope's attendance, and that the memory of this circumstance, unimportant as it may be, has been carefully recorded in the service. For, to that of each day, you will find prefixed the title of a church, as the station of the day; that is, as the place where the pontiff and the faithful stood to pray. But, for some centuries, this custom has been disused; and all the functions have been reunited in the Vatican and its chapels.

Martene had affirmed, that no trace of the ceremonies of this Sunday could be discovered in the Roman Church before the eighth or even the ninth century. But this assertion has been fully refuted by Cardinal Tommasi, Meratus, and others. For the old Roman calendar, published by Martene himself, as belonging to the fourth or fifth century, mentions the palms and the station at St. John's. In the sacramentary of St. Gregory, the prayer mentions the palm branches borne in their hands by the faithful.*

This again is a ceremony strongly bearing, like the one before described, the signet of its age, beautifully characteristic of the season of triumph and pre-eminence which the Church had begun to enjoy: and an apt record of that feeling, in which it could take part in the glories of its acknowledged Lord, as well as sympathize with him in his sufferings.

In the service of Good Friday, we have a little fragment which belongs to a period somewhat later than the foregoing, and betrays its origin by its language. This is the

* De Corrieris de Sessorianis Reliquiis. Romæ 1830, p. 134.

† Gretser. De Cruce, p. 566.

* Benedict xiv., De Festis, p. 78.

Trisagion, sung alternately with the *Improperia,* both of which I have several times had occasion to mention. The scripture has more than once recorded the song of the spirits, who stand nearest to God's throne, as being an unceasing repetition of "holy" thrice pronounced. This formula of solemn veneration the Church soon adopted in her daily liturgy, where it yet remains. In the time of Theodosius an epithet was added to each of these exclamations, and a prayer for mercy at the conclusion. The Greek menology not only records this date, but gives a marvellous account of the origin of the triple invocation. It tells us that, in the reign of Theodosius, the city of Constantinople was visited by a frightful earthquake and apparently a whirlwind, in which a boy was caught and raised aloft in the air. The emperor and the patriarch Proclus were present, with an immense multitude, and cried out in the usual form of supplication, "Kyrie eleison," "Lord have mercy upon us." The child came down safe, and called aloud to them to sing the Trisagion, or "thrice holy" in this manner: "Holy God! Holy and Mighty, Holy and Immortal." He had scarcely finished these words when he expired. Whatever may be thought of this legend, there can be no objection to the date which it supposes; and certain it is, that, from that time, it has often and often been repeated in different parts of the Greek ritual, thence it passed into the office of Good Friday where it is repeated both in Greek and Latin;— another proof of antiquity, as it must have been admitted before the separation of the two Churches by Photius.

After this period we begin to plunge into the obscurity of an age less distinct in its historical monuments. It becomes extremely difficult to assign the exact date of these ceremonies, which, during it, sprang up, or to discover the authors of the beautiful canticles then inserted into the service. Yet this darkness is not without its interest; and powerfully attests the spirit of those ages in regard to religion. For a difficulty in ascertaining the origin of certain rites proceeds from the gradual, and almost imperceptible manner in which they were communicated from church to church. The love of dangerous innovation had not yet appeared; and it had not been thought necessary to repress any manifestation of devout feeling which might accidentally spring up in particular places, from an assurance that it would be innocent, and strictly according with sound doctrine. In this manner, each great church came to have its own peculiarities; and if they were really worthy of the honor, were soon embraced, at least in part, by others; and so being sifted through the experience of ages, that which was best came to be universally kept, and the less perfect went into disuse, till a certain uniformity was introduced.

The same is to be said of the hymns and other compositions of the middle ages, as they are called; beautiful specimens whereof have been preserved in the Holy Week service; but here is an additional obstacle to our discovery of their origin. For, as in the former, there was no particular necessity for ascertaining the Church from which any special ceremony was received; so here the modesty, or, more christianly to speak, the humility, of the authors, led them to conceal, in every way, their names; so that while every one admires those sweet, and often sublime compositions, such as are also the *Dies Iræ, Stabat Mater,* &c., hardly one can be attributed to its author with any degree of certainty. The causes of obscurity are thus shown to attest the spirit of this age, in the close communion and charitable bond, without envy and jealousy, of different Churches, and in the humility and true modesty of its saints and sages.

But the functions and ceremonies of this period may be considered in another light, no less important and interesting; as the remains of customs once universal, or very general, but during those ages abolished, yet preserved monumentally in this particular season. In this manner, they are not institutions so much as fragments or remnants of old liturgical forms, which would have disappeared entirely but for this care. Let us illustrate this view by a few examples.

It is well known, that, for several centuries, the communion was generally administered to the faithful under both kinds. Not, indeed, that this was at all considered ne-

cessary for the validity, or even integrity of the sacrament, for it would be easy to prove, by many passages and histories, that it was often given in only one form. Many circumstances, which it is not necessary to detail, conspired to induce the Church to adopt, in lay communion, the form of bread only. I will content myself with one circumstance, which seems to me worthy of notice, as an additional justification of the restriction, after what has been repeatedly urged with success. The Christian religion is one for all times and all places; and its sacraments should be such as to suit this universality of its destination. Now, there are numberless situations in which the faithful would be deprived of the eucharist, could it be lawfully and validly administered only in both forms. For instance, in the interior of China and Siam, with the neighboring countries, almost always in a state of persecution, there are at least half a million of Catholics. Not to consider the obstacles, arising from a state of persecution, to a cultivation, which would betray its object, and consequently defeat it, every attempt to rear the vine has failed in these countries; and the missionaries are obliged to depend for their sacramental wine, on the small quantities which can, with risk even of life, be clandestinely conveyed over the frontier, after it has come from very distant lands. Nay, they are often, especially in the interior, for a long time unable to celebrate mass, on account of this difficulty. There can be no doubt that this multitude of poor afflicted faithful, standing more in need than others of spiritual nourishment, would have to live and die without the comfort of this sacrament, if the partaking of both species were absolutely necessary. But to return; with the exception of a particular privilege granted to some sovereigns at their coronation, almost the only example of the chalice being received by any except the celebrating priest, occurs in the pontifical mass on Easter Sunday, when the deacon and subdeacon partake of the cup after the Pope.

But there is another observance connected with this matter, which has been preserved only here. One of the reasons, which led to the restriction of communion to one species only, was the accidents to which the other was liable. For communion being a practice even now, and, much more anciently, of almost daily use in churches, and on many occasions frequented by thousands, it was almost impossible to prevent some portion of the consecrated wine being spilt, especially when received by the ruder sort. To remedy this inconvenience, to some extent, the practice was introduced, probably after the sixth century, of administering the chalice through a silver tube; so that the cup being held steadily in the priest or deacon's hand, and only the tube placed to the receiver's mouth, there would be but little comparative danger of an accident, which the Catholic belief concerning the eucharist must render particularly distressing. This tube was called a siphon. Casalius informs us, that the Abbot of Monte Casino used to receive the chalice in this manner.* Paul Volzius first discovered this to have been a usual practice, from its being prescribed in an old book of signs, (*Liber Signorum,*) extant in many Benedictine houses. Among the oldest rules of the Carthusians, contemporary with St. Bernard, we have this order in the fortieth chapter: "Let no church possess any ornaments of gold or silver, except the chalice, and the tube through which the blood of our Lord is received." An old commentator on Tertullian, mentions an inventory of the church of Mainz, written nearly eight hundred years ago, in which are enumerated, among the gold crosses and chalices, six silver tubes used for the same purpose.† The use of this tube has been gradually abandoned everywhere, except in the pontifical mass celebrated by the Pope three times a year, of which one takes place on Easter-day. The custom of thus receiving the sacred cup often, appears novel and strange to persons unaccustomed to it; but it is a matter of interest to the lover of ecclesiastical antiquity, who would not willingly allow old usages to be abolished, especially in this their last hold and proper refuge.

I will instance another point of ancient practice, once probably common to every

* Ben. xiv. ubi supra, p. 230.
† Tert. Cum notis Beati Rhenani, p. 156.

church, but now hardly observed except in St. Peter's. The altars are everywhere formally stripped on Holy Thursday, and remain uncovered until the following Saturday. During Tenebræ on Thursday evening, each of the canons and other functionaries of St. Peter's, receives a species of brush curiously made of chip, and, after the office, the entire chapter proceeds to the high altar, where seven flagons of wine and water have been prepared. These are poured upon the altar, and the canons, passing six at a time before it, rub it all over with their brushes, after which it is washed with sponges and dried. Saint Isidore, of Seville, in the seventh century, mentions the custom of washing the altars, and even the pavement, of the church on this day, in commemoration of that act of humility, by which our Redeemer washed his disciples' feet; and St. Eligius records, in similar terms, both the practice and the motive. The Roman *Ordo*, Abbot Rupert, and other writers, speak of this ceremony as commonly practised; and many documents of the middle ages show it to have been observed at Sienna, Benevento, Bologna, and other churches. It was no less practised in England; for the Sarum Missal thus describes it: "After dinner, let all the clerks meet in the church to wash the altars. First, let water be blessed out of choir and privately. Then let two of the most dignified priests be prepared, with a deacon and subdeacon, and two acolyths, all vested in albs and amices, and let two clerks bear wine and water, and let them begin with the high altar and wash it, pouring thereon wine and water." After a minute description of the prayers to be said in the course of the ceremony, the rubric proceeds: "After the gospel has been sung as at mass, the two aforesaid priests shall wash the feet of all in choir, one on one side and another on the other, and then shall do the same mutually." Many prayers are then said, and another gospel read, during which it is said, "the brethren shall drink the cup of charity, *charitatis potum.*"*

In the many learned treatises, written upon the origin of this ceremony, this curious union of two practices, elsewhere divided between morning and afternoon, has been overlooked, though it is the strongest confirmation of St. Isidore's interpretation against the objections of Du Vert, Batelli, and others. In the Greek Church the practice is still observed, as Leo Allatius has proved at length, as it is among the Dominicans and Carmelites. But almost everywhere else it has disappeared, except in the Vatican basilica, where you may see it practised on Thursday evening.

These examples will suffice to show, how the ceremonies of Holy Week, as performed in the Vatican, have preserved rites, formerly very general in the Church, but which would have been almost entirely lost in practice, had they not been here jealously observed. There is another great historical point, of which testimony has been recorded in these sacred functions, and which, therefore, must not be passed over. This is the ancient union between the Latin and Greek Churches, and the reconciliation after the latter's defection. Of the former, evidence is given in the use of Greek words and phrases in the Liturgy; one instance, the *Kyrie Eleison,* belongs to every day; you have seen, in the adoption of the Greek *Trisagion,* a testimony peculiar to the service of Holy Week. Anciently, there were other instances; as for example, one to which I before alluded, when I said, that the lessons on Holy Saturday, intended for the catechumens' instruction, used to be sung in both languages. Anastasius Bibliothecarius tells us, that Benedict III had a book written, in which were the Greek and Latin lessons, to be sung on Holy Saturday. Mabillon has brought abundant evidence of this usage, which is mentioned by Amalarius about the year 812, and several other writers of the following centuries. Later, it would appear, that the double recitation was confined to the first of the twelve lessons, as otherwise the service would have been excessively long. We find, indeed, in the eleventh century, the clause added to this rubric "Si Dominus Papa velit," (if our Lord the Pope wishes it;) and thus probably, by its not being often required, the custom gradually disappeared. The

* Missale Sarisb. fol. lxxvi.

same may be said of the practice which formerly prevailed, of singing the epistle and gospel, in Greek as well as Latin, on Good Friday. Both these observances were revived in the last century, by Pope Benedict XIII, who was most studious and tenacious of ancient rites, but relapsed into disuetude after his time.* However desirable it might be to have these old usages restored, I think these circumstances can hardly fail to strike the eye, as strongly illustrating the historical view I am taking to-day, of these offices and functions. For we see, on the one hand, that the Church has carefully kept all that she received from the Greek Church, in relation to the worship of him who cannot change; for, whatever prayers she was used to recite in that language, she did not allow any feelings towards that, her rebellious daughter, and now bitter adversary, to abolish. But, such instruction as used to be recited in that tongue, for the edification of strangers who spoke it, and happened to be present, she allowed to drop, without any act of angry abrogation, into neglect, as no longer of use. When, however, the Greek Church, in the council of Florence, was reunited to her, and owned obedience to the holy see, it was decreed that the Pope, on solemn occasions, should be served by a Greek, as well as a Latin deacon and sub-deacon, and that the gospel and epistle should be sung in both languages. This regulation has been ever since duly observed, as you will see on Easter-day; when two Greek attendants, vested in the sacred robes of their own nation, (the deacon wearing the stole, as of old, upon his left shoulder, and having embroidered on it the word ἅγιος "holy," thrice repeated,) will sing those two portions of the Liturgy in the Greek language and chant. This completes the history of the connexion between the two Churches. The old prayers once common to both, and yet retained by us, give evidence of former union. The silent abolition of the instructions given in that language, attests the subsequent separation, and the rite prescribed to commemorate the reunion, not only records that event, but by its continuance, acts as a protest against the perfidy, which violated the solemn stipulations there made, and proves the readiness of the Roman Church to keep up to all her engagements.

The principle by which I have endeavored to show, this morning, that the offices of the Holy Week, especially as performed in Rome, ought to be viewed, is the consideration of them as monumental observances sprung up in different ages, and accurately recording the condition and feeling of each. Nothing but a divine enactment can give to the external forms of worship an invariable character, such as in great measure was bestowed upon that of Israel. Of any command or direction to give a specific ritual we have no trace in the new law; and the Church, ever true to the finest principles of nature, after prescribing all that was essential and necessary for the sacraments—allowed the instinctive and rational feelings of man to have their play, watching carefully over their suggestions, that they should not lead to error or impropriety, and thus gradually formed its code of religious and ceremonial observances, as every good constitution has ever been formed, from the development of sound fundamental principles, through the experimental knowledge accumulated by ages. Was it wrong in so doing? This, indeed, is a question, which my next and last discourse will better give materials to solve, when I speak of the influence which the offices of this week have exercised upon the social and moral world.

* Cancelliere, Descrizione della Settimana Santa, pp. 123, 169.

INDIAN MISSIONS.

LETTER FROM FATHER DE SMEDT, JESUIT MISSIONARY AT THE ROCKY MOUNTAINS, DESCRIBING THE COUNTRY AND THE CUSTOMS OF THE INDIANS.*

VERY REV. FATHER,

7th February, 1841.

IN a letter, which I suppose has been communicated to you, I informed the bishop of St. Louis of the results, as they bear on religion, of my journey to the *Rocky Mountains.* But that letter, though lengthy, could give you but a very imperfect idea of the desert that I passed eight months in traversing, and of the tribes who make it the scene of their perpetual and sanguinary rivalships. It will, I think, therefore, be useful to resume the history of my mission; and I repeat it the more willingly, since I am called to penetrate again into those deep solitudes, from which I may, perhaps, never return; to my brethren, who take an interest in my dear Indians, I owe an account of all my observations upon their character and customs, upon the aspect and resources of the country they inhabit, and upon their dispositions, how far they are favorable to the propagation of the gospel.

We arrived the 18th of May upon the banks of the Nebraska, or Big Horn River, which is called by the French by the less suitable name of the Flat River. It is one of the most magnificent rivers of North America; from its source which is hidden among the remotest mountains of this vast continent, to the river Missouri, to which it is tributary, it receives a number of torrents descending from the Rocky Mountains; it refreshes and fertilizes immense valleys, and forms at its mouth the two great geographical divisions of the upper and lower Missouri. As we proceeded up this river, scenes more or less picturesque opened upon our view. In the middle of the Nebraska, thousands of islands, under various aspects, presented nearly every form of lovely scenery. I have seen some of those isles which, at a distance, might be taken for flotillas, mingling their full sails with verdant garlands, or festoons of flowers; and as the current flowed rapidly around them, they seemed, as it were, flying on the waters, thus completing the charming illusion, by this apparent motion. The tree which the soil of these islands produces in the greatest abundance is a species of white poplar, which is called cotton tree; the savages cut it in winter, and make of the bark, which appears to have a good taste, food for their horses.

Along the banks of the river, vast plains extend, where we saw, from time to time, innumerable herds of antelopes. Further on we met with a quantity of buffaloes' skulls and bones, regularly arranged in a semicircular form, and painted in different colors. It was a monument raised by superstition, for the Pawnees never undertake an expedition against the savages who may be in hostility with their tribe, or against the wild beasts of their forests, without commencing the chase, or war, by some religious ceremony, performed amidst those heaps of bones. At the sight of them our huntsmen raised a cry of joy; they well knew that the plain of the buffaloes was not far off, and they expressed by those shouts the anticipated pleasure of spreading havoc among the peaceful herds.

Wishing to obtain a commanding view of the hunt, I got up early in the morning and quitted the camp alone, in order to ascend a hillock near our tents, from which I might fully view the widely extended pasturages. After crossing some ravines, I reached an eminence, whence I descried a plain, whose radius was about twelve miles, entirely covered with wild oxen. You could not form, from any thing in your Eu-

* We publish this letter, as furnished by the author himself, with the correction of many inaccuracies which appeared in the English Annals of the Propagation of the Faith. ED.

ropean markets, an idea of their movement and multitude. Just as I was beginning to view them, I heard shouts near me; it was our huntsmen, who rapidly rushed down upon the affrighted herd; the buffaloes fell in great numbers beneath their weapons. When they were tired with killing them, each cut up his prey, put behind him his favorite part, and retired, leaving the rest for the voracity of the wolves, which are exceedingly numerous in these places. And they did not fail to enjoy the repast. On the following night I was awakened by a confused noise, which, in the fear of the moment, I mistook for impending danger; I imagined, in my first terror, that the Pawnees had conspired to dispute with us the passage over their lands, had assembled around our camp, and that these lugubrious cries were their signal of attack. "Where are we," said I, abruptly, to my guide: "Hark ye!—Rest easy," he replied, lying down again in his bed; "we have nothing to fear; it is the wolves that are howling with joy; after their long winter's hunger, they are making a great meal to-night on the carcasses of the buffaloes, which our huntsmen have left after them on the plain."

In the same place may also be seen the animal which is called Wistonwish by the savages, and by travellers, the dog of the meadows, and to which I would give the name of American squirrel. It is larger than the grey squirrel, but resembles it in every other respect: its manner of moving is as animated and graceful; the color of its skin is of a deeper brown; its teeth and claws are exactly of the same form; and its tail, shorter and less tufted, shades its pretty head. They never go alone; a secret instinct keeps them together in families. The situation of their holes is admirably chosen; it is upon the declivity of a hill, the border of a lake, or the bank of a river, and the site is always sufficiently high to secure them against any inundation, however great. The most perfect order reigns in each colony; one might say that here is a little model-republic in the midst of the desert. Travellers who are greatly taken with their admirable industry, and envy their undisturbed tranquillity, relate that the sole nourishment of these little creatures consists of the grass roots, and that the dew of heaven forms their only drink.

On the 28th we forded the southern arm of the river Platte. All the land lying between this river and the great mountains is only a heath, almost covered with lava and other volcanic substances. This sterile country, says a modern traveller, resembles in nakedness and the monotonous undulations of its soil, the sandy deserts of Asia. Here no permanent dwelling has ever been erected, and even the huntsman seldom appears in the best seasons of the year. At all other times the grass is withered, the streams dried up; the buffalo, the stag, and the goat, desert those dreary plains, and retire with the expiring verdure, leaving behind them a vast solitude completely uninhabited. Deep ravines, which were formerly the beds of impetuous torrents, intersect it in every direction, but now-a-days the sight of them only adds to the painful thirst which tortures the traveller. Here and there are heaps of stones, piled confusedly like ruins; ridges of rock, which rise up before you like impassable barriers, and which interrupt, without embellishing, the wearisome sameness of these solitudes. Such are the Black Hills; beyond the Rocky Mountains rise the imposing land-marks of the Atlantic world. The passes and valleys of this vast chain of mountains afford an asylum to a great number of savage tribes, many of whom are only the miserable remnants of different people who were formerly in the peaceable possession of the land, but are now driven back by war into almost inaccessible defiles, where spoliation can pursue them no further.

This desert of the west, such as I have just described it, seems to defy the industry of civilized man. Some lands, more advantageously situated upon the banks of rivers, might, perhaps, be successfully reduced to cultivation, others might be turned into pastures as fertile as those of the east; but it is to be feared that this immense region forms a limit between civilization and barbarism, and that bands of malefactors, organized like the *Caravans* of the Arabs, may here practise their depredations with

impunity. This country will, perhaps, one day be the cradle of a new people, composed of the ancient savage races, and of that class of adventurers, fugitives, and exiles, that society has cast forth from its bosom: a heterogeneous and dangerous population, which the American Union has collected like a portentous cloud upon its frontiers, and whose force and irritation it is constantly increasing, by transporting entire tribes of Indians from the banks of the Mississippi, where they were born, into the solitudes of the west, which are assigned as their place of exile. These savages carry with them an implacable hatred towards the whites, for having, they say, unjustly driven them from their country, far from the tombs of their fathers, in order to take possession of their inheritance. Should some of these tribes hereafter form themselves into hordes, similar to the wandering people, partly shepherds, and partly warriors, who traverse with their flocks the plains of Upper Asia, is there not reason to fear, that in process of time, they with others may organize themselves into bands of pillagers and assassins, having the fleet horses of the prairies to carry them, with the desert as the scene of their outrages, and inaccessible rocks to secure their lives and plunder?

We beheld, on the 31st of May, one of the most remarkable curiosities of the desert; it is called the Chimney: it is a cone, seventy-five yards high, and about a league in circumference. It is situate upon a tableland, and has on its summit a column of petrified clay, a hundred and twenty feet high, by from twenty to forty feet broad, which has procured for it the above name. It is visible at thirty miles' distance. Upon a nearer approach, an enormous rent appears at its top, which seems to forbode its fall. At its base, some families of the tribe of Big Horns, vegetate. The rattlesnakes and dangerous reptiles that are to be met at every step, would be a scourge to the country, had not the savages discovered, in a root very common here, an infallible specific for every venomous bite.

On the 4th of July we crossed the Ramée, a tributary river of the Platte. About forty cabins erected on its banks, serve as dwellings for a part of the tribe of the Sheyennes. These Indians are distinguishable for their civility, their cleanly and decent habits. The men, in general, are of good stature, and of great strength; their nose is aquiline, and their chin strongly developed. The neighboring nations consider them the most courageous warriors of the *prairies*. Their history is the same as that of all the savages who have been driven back into the west: they are only the shadow of the once powerful nation of the Shaways, who formerly lived upon the banks of the Red River. The Scioux, their irreconcilable enemies, forced them, after a dreadful war, to pass over the Missouri, and to retreat behind the Warrican, where they fortified themselves; but the conquerors again attacked them, and drove them from post to post, into the midst of the Black Hills, situate upon the waters of the Great Sheyenn river. In consequence of these reverses, their tribe, reduced to two thousand souls, has lost even its name, being now called Sheyennes, from the name of the river that protects the remnant of the tribe. The Sheyennes have not since sought to form any fixed establishment, lest the Scioux might come again to dispute with them the lands which they should have chosen for their country: they live by hunting, and follow the buffalo in his various migrations.

The principal warriors of the nation invited me to a solemn banquet, in which three of the great chief's best dogs were served up to do me honor; I had half a one for my share. You may judge of my embarrassment, when I tell you that I attended one of those feasts at which every one is to eat all that is offered him. Fortunately one may call to his aid another guest, provided that the request to perform the kind office be accompanied by a present of tobacco.

In our way from Ramée, the sojourn of the Sheyennes, to the Green river, where the Flat Heads were waiting for me, we successively passed the Black mountains, which owe this denomination not to the color of the soil and rocks that form them, but to the sombre verdure of the cedars and

pines that shadow their sides; the Red Bute, a central point by which the savages are continually passing, when emigrating to the west, or going up towards the north; the famous rock Independence, which is detached, like an outwork, from the immense chain of mountains that divide North America; it has been designated the Backbone of the world; it might also be called the great registry of the desert; for on it may be read in large characters the names of the several travellers who have visited the Rocky Mountains. My name figures amongst so many others as that of the first priest who has visited these solitary regions. In fact a fitter appellation could not be given to these enormous masses of granite, whose summit is elevated nearly twenty-four thousand feet above the level of the sea; they are but rocks piled upon rocks; one might think that he beheld the ruins of a world covered, if I may so speak, with a winding sheet of everlasting snow.

I shall here interrupt the recital of my journey, in order to give a short account of the different tribes of the mountains, and of the territory they inhabit. I shall join with my own personal observations the most correct information that I could possibly obtain.

The Soshonees, or Root diggers, appeared in great numbers at the common rendezvous, where the deputations from all the tribes assemble every year, in order to exchange the products of their rude industry. They inhabit the southern part of the Oregon, in the vicinity of California. Their population, consisting of about ten thousand souls, is divided into several parties, scattered up and down in the most uncultivated quarter of the west. They are called Snakes, because, in their indigence they are reduced, like such reptiles, to burrow in the earth and live upon roots. They would have no other food if some hunting parties did not occasionally pass beyond the mountains in pursuit of the buffalo, while a part of the tribe proceeds along the banks of the Salmon River, to make provision for the winter, at the season when the fish comes up from the sea. Three hundred of their warriors wished, in honor of the whites, to go through a sort of military parade: they were hideously painted, armed with their clubs, and covered over with feathers, pearls, wolves' tails, the teeth and claws of animals, and the like strange ornaments, with which each of them had decked himself according to his caprice. Such as had received wounds in battle, or slain the enemies of their tribe, showed ostentatiously their scars, and had floating, in the form of a standard, the scalps which they won from the conquered. After having rushed in good order, and at full gallop upon our camp, as if to take it by assault, they went several times round it, uttering at intervals cries of joy; they at length dismounted, and came and gave their hands to all the whites in token of union and friendship.

Whilst I was at the rendezvous the Snakes were preparing for an expedition against the Black Feet. When a chief is about to wage war, he announces his intention to his young warriors in the following manner. On the evening before his departure, he makes his farewell dance before each cabin; and everywhere receives tobacco or some other present. His friends wish him great success, scalps, horses, and a speedy return. If he brings back women as prisoners, he delivers them as a prey to the wives, mothers, and sisters of his soldiers, who kill them with the hatchet or knife, after having vented against their unhappy captives, the most outrageous insults: "Why are we unable," howl these furies, "to devour the heart of thy children, and bathe in the blood of thy nation!"

At the death of a chief or other warrior, renowned for his bravery, his wives, children, and relatives cut off their hair: this is a great mourning with the savages. The loss of a parent would seem but little felt, if it only caused his family to shed tears; it must be deplored with blood; and the deeper the incisions, the more sincere is the affection for the deceased. "An overwhelming sorrow," they say, "cannot be vented unless through large wounds." I know not how to reconcile these sentiments respecting the dead, with their conduct towards the living; would you believe that these men, so inconsolable in their mourn-

ing, abandon, without pity, to the ferocious beasts of the desert, the old men, the sick, and all those whose existence would be a burden to them?

The funeral of a Snake warrior is always performed by the destruction of whatever he possessed; nothing, it seems, should survive him but the recollection of his exploits. After piling up in his hut all the articles he made use of, they cut away the props of the cabin, and set the whole on fire. The Youts, who form a separate people, although they belong to the tribe of the Soshonees, throw the body of the deceased upon the funeral pile, together with a hecatomb of his best horses. The moment that the smoke rises in thick clouds, they think that the soul of the savage is flying towards the region of spirits, borne by the *manes* of his faithful coursers; and, in order to quicken their flight, they all together raise up frightful yells. But in general, instead of burning the body, they fasten it upon his favorite charger, as on a day of battle; the animal is then led to the edge of a neighboring river; the warriors are drawn up in a semicircular form, in order to prevent his escape; and then, with a shower of arrows and a universal hurra, they force him to plunge into the current which is to engulf him. They next, with redoubled shouts, recommend him to transport his master without delay to the land of spirits.*

The Sampeetches are the next neighbors of the Snakes. There is not, perhaps, in the whole world, a people in a deeper state of wretchedness and corruption; the French commonly designate them "the people deserving of pity," and this appellation is most appropriate. Their lands are uncultivated heaths; their habitations are holes in the rocks, or the natural crevices of the ground, and their only arms, arrows and sharp-pointed sticks. Two, three, or at most four of them may be seen in company roving over

* Although this sort of funeral is the most usual amongst the savages, it is not, however, common to all the Indian tribes. Amongst the people who live on the borders of lake Abbitibbi, in Lower Canada, as soon as a warrior happens to die, they wrap the body in a shroud, lower it into a grave about a foot and a half deep, and place alongside it a pot, a knife, a gun, and such other articles as are of prime necessity to the savage. Some days after the burial, the relations of the deceased assemble to smoke over his grave. They then hang presents upon the nearest tree, particularly tobacco for the soul of the deceased, which is to come occasionally and smoke upon the grave where the body is laid. They suppose that the poor soul is wandering not far from thence, until the body becomes putrified; after which it flies up to heaven. The body of a wicked man they say, takes a longer time to corrupt than that of a good man, which prolongs his punishment. Such, in their opinion, is the only punishment of a bad life.

In Columbia we find that a different custom prevails. There, so soon as the person expires, his eyes are bound with a necklace of glass beads; his nostrils filled with aiqua (a shell used by the Indians in place of money), and he is clothed in his best suit and wrapped in a winding sheet. Four posts, fixed in the ground, and joined by cross-beams, support the aerial tomb of the savage: the tomb itself is a canoe, placed at a certain height from the ground, upon the beams I have just mentioned. The body is deposited therein, with the face downwards, and the head turned in the same direction as the course of the river. Some mats thrown upon the canoe finish the ceremony. Offerings, of which the value varies with the rank of the deceased, are next presented to him; and his gun, powder-horn, and shot bag are placed at his sides.

Articles of less value, such as a wooden bowl, a large pot, a hatchet, arrows, &c., are hung upon poles fixed around the canoe. Next comes the tribute of wailing, which husbands and wives owe to each other, and to their deceased parents, and also to their children: for a month, and often longer, they continually shed, night and day, tears, accompanied with cries and groans, that are heard at a great distance. If the canoe happen to fall down in course of time, the remains of the deceased are collected, covered again with a winding-sheet, and deposited in another canoe.—*Extract of a Letter from M. Demer, Missionary amongst the Savages.*

Some of the other tribes, seen by Father de Smet on his tour, are the following: The Kootenays and the Carriers, with a population of four thousand souls, the savages of the Lake, who are computed at about five hundred, the Cauldrons six hundred, the Okinoganes one thousand one hundred, the Jantons and Santees three hundred, the Jantonnees, four thousand five hundred, the Black-Feet Scioux one thousand five hundred, the Two-Cauldrons eight hundred, the Ampapas two thousand, the Burned two thousand five hundred, the Lack-Bows one thousand, the Minikomjoos two thousand, the Ogallallees one thousand five hundred, the Saoynes two thousand, the Unkepatines two thousand, the Mandans, Big-Bellies, and Arikaras, who have formed of their remnants one tribe, three thousand, the Pierced Noses two thousand five hundred, the Kayuses two thousand, the Walla-Wallas five hundred, the Palooses three hundred, the Spokanes eight hundred, the Pointed-hearts seven hundred; and in fine, the Scioux, the Crows, the Asiniboins, the Ottos, the Pawnees, the Santees, the Foxes, the Aouays, the Kikapoux, the Delawares, and the Skawanons, whose numbers are unknown. The following are the names of the principal chiefs, who received the Missionary in their tents:—The Big-Face and Walking-Bear, the Patriarchs of the Flat-Heads and Ponderas; the Iron-Crow, the Good-Heart, the Dog's-Hand, the Black-Eyes, the Man that does not eat cow's flesh, and the Warrior who walks barefooted; the last-named is chief of the Black-Feet.

their sterile plains in quest of ants and grasshoppers, on which they feed: when they find some insipid root, or a few nauseous seeds, they make, as they imagine a delicious repast. Credible persons have assured me, that for want of other sustenance, they eat the dead bodies of their relatives, and that they even eat their own children. They are so timid, that it is difficult to get near them; the appearance of a stranger alarms them; and conventional signs quickly spread the news amongst them. Every one, thereupon, hides himself in a hole; and in an instant this miserable people disappears and vanishes like a shadow. Sometimes, however, they venture out of their hiding-places, and offer their newly-born infants to the whites in exchange for some trifling articles.

I have had the consolation of baptizing some of those unfortunate beings, who have related to me the sad circumstances which I have just mentioned. It would be easy to find guides amongst these new converts, and to be introduced by them to their fellow countrymen, in order to announce to them the gospel, and thus to render their condition, if not happy, at least supportable through the hope of a better futurity. If God allows me to return to the Rocky mountains, and my superiors approve of it, I shall feel happy to devote myself to the instruction of these pitiable people.

The country of the Utaws is situated to the east and south-east of the Soshonees, at the sources of the Rio Colorado. The population consists of about four thousand souls. Mildness, affability, simplicity of manners, hospitality towards strangers, constant union amongst themselves, form the happy traits in their character. They subsist by hunting and fishing, and on fruits and roots; the climate is warm, and the land very fit for cultivation.

I shall join to this account a brief exposition of the belief of the savages. Their religious tenets are composed of a few primitive truths and of gross errors: they believe in the existence of a Supreme Being, the source of every good, and consequently that He alone is adorable; they believe that he created whatever exists, and that his providence rules the principal events of life, and that the calamities which befall the human race are chastisements inflicted by his justice on our perversity. They suppose, that with this their God, whom they call the Great Spirit, there exists an evil genius, who so far abuses his power as to oppress the innocent with calamities. They also believe in a future life, where every one shall be treated according to his works; and that the happiness reserved for the virtuous will consist in the enjoyment of such goods as they most anxiously desired upon earth; and that the wicked shall be punished by suffering, without consolation, the torments invented by the spirit of evil. According to their opinion, the soul, upon its entry into the other world, resumes the form which our bodies have had in the present life.

TO BE CONTINUED.

AFFECTION.

BY N. J. KEEFE.

The sailor, tossed amid the angry storm,
  Which madly drives his bark o'er ocean drear,
Beholds with joy the rainbow's graceful form
  Rise o'er the deep, his weary heart to cheer.
Thus, o'er our path when sweeps the adverse gale,
  And summer friends are lost amid the gloom,
How sweet it is, affection's star to hail,
  And catch its light the tempest to illume.

INTELLIGENCE.

MISSIONARY.

ORIGIN, PROGRESS, AND PROSPECTS OF THE CATHOLIC MISSION TO THE ROCKY MOUNTAINS.—It is now about twenty-nine years since the Indian nation of the Flat Heads acquired a slight knowledge of Christianity through the means of four poor Iroquois Indians, who had wandered to the other side of the Rocky Mountains. Anxious to obtain missionaries to instruct them, they sent, about twenty years ago, a deputation of three of their chiefs to St. Louis. All three died of sickness. As their deputies did not return, they appointed five others. These were massacred in passing through the territory of the Scioux. In 1834, a third delegation arrived,—an Iroquois accompanied it, bringing his two children along through a dangerous desert of three thousand miles, for no other purpose than to get them baptized. They only met with promises, on account of the scarcity of missionaries at that time. Not dissatisfied by this new refusal, they deputed in 1839, other messengers to communicate to the bishop of St. Louis, the desire of the nation to obtain priests. I was then deputed by the bishop and my superiors to accompany the deputies on their return, in order to ascertain the dispositions of the nation, and the possibility of success, should a mission be eventually established amongst them. After travelling a distance of more than three thousand miles, we reached the place where the nation was encamped.

I found them all most favorably disposed to embrace the faith, and was soon convinced that the prospects of a successful mission went far beyond what the most sanguine mind could ever have imagined. It was the wish of every heart to be instructed in the faith—there was not in the whole band of the Flat Heads, a single individual who could not cry out with the Prophet David—"My heart is ready, O Lord! my heart is ready!" My mission was one of investigation and inquiry—it was a mere preparatory visit—yet such were the admirable dispositions of these poor people—so perfectly were their hearts prepared by the action of divine grace, that we can date from this moment, the conversion of the nation. I remained about three months with them, instructing them, teaching them their prayers, the commandments of God—the essential points of religion—baptizing the small children, who had not yet attained the use of reason, and the aged persons, who, I feared, might be carried off before my return.

Among the chiefs there was one whom I cannot refrain from mentioning in a particular manner. He had always been a brave warrior and an upright man,—he was then upwards of eighty years of age, but still healthy and vigorous. He was anxious to receive baptism, and I was deputed to confer it upon him. As soon as he was sufficiently instructed, I endeavored to excite in his breast sentiments of contrition for all the sins and offences he might have committed against his Maker. "No doubt," said he, "I have done many things that have offended the Great Spirit—but it was unknowingly; I never in my life did any thing which I knew to be evil; from my childhood it has been my constant endeavor to avoid sin, and I never did a second time any action, when I was told that it was wrong." He was baptized under the name of Peter.

I returned to St. Louis in December, 1840, and in the following spring set out again for the Rocky Mountains with two other fathers, and three brothers. After journeying four months we reached the Flat Head camp.

It was then, properly speaking, that our mission commenced. I shall now relate its progress.

Our mission, as may be conjectured from what I have already said, commenced under the most favorable auspices. These poor people had come above five hundred miles to meet us. How joyful and happy was this meeting! Nothing could exceed their joy when they beheld us. They had been faithful to the instructions I had given them; twice a day they had assembled to pray—and three times on Sundays. But before entering upon the regular functions of our mission, it was necessary to look out for a situation, offering a sufficient extent of good land, for the erection of a village, and the sustenance of the Indians. We wandered about for many days among these barren mountains, without meeting with any suitable spot. At length, on the feast of the Patronage of the Blessed Virgin, we descried the valley of the Bitter-root river—a beautiful valley of tolerably rich and good soil, and protected from the northern winds by two high ridges of mountains. All agreed to settle there.

We gave it the name of St. Mary's valley, and took solemn possession of it by the erection of a cross. After the Indians had pitched their camp we chose a site for the church, and immediately set to work to build it. The women hewed down the timber, assisted by their husbands, with the greatest alacrity and expedition, and in a few weeks we had constructed a log church capable of holding nine hundred persons. To ornament the interior, the women platted mats of a species of long grass, which were hung on the roof and sides of the church, and spread over the floor,—it was then adorned with festoons, formed of branches of cedar and pine. Here we daily celebrated the holy sacrifice of the altar, said morning and evening prayers, catechised and instructed the poor Indians. Nothing could exceed the joy of these poor creatures at having the house of the Great Spirit, (as they call a church) a house of prayer on their soil.

They talked incessantly of the goodness of the Great Spirit, and excited each other by the consideration of his goodness to avoid all evil, to be faithful to the prayer (religion). Their docility filled us with consolation. The recollection of an extraordinary event which they related to us, contributed to increase their joy and their fervor. The church had been completed for several days, when one of them suddenly exclaimed: "*Why, this is the very spot on which little Mary said the church would be built!*" The circumstance was this: During my absence, one of the hunting-bands had encamped in this valley, and a little girl of twelve or fourteen years of age had here fallen sick and died. But previous to her death she had earnestly asked for baptism. I had instructed two or three Indians among the most intelligent how to administer baptism in case of necessity. Baptism was administered to her by an Iroquois. Overjoyed at having received the sacrament of regeneration, the poor child thanked God with all her heart, and invited the others to join with her—they did so—suddenly she cried out: "O! there is no happiness in this world,—happiness is only to be found in heaven! I see the heavens opened and the mother of Jesus Christ inviting me to go up to heaven." Then turning to the astonished Indians she added: "Listen to the black-gowns when they come—they have the true prayer—do all they tell you—they will come—*and on this very spot where I die, they will build the house of prayer!*" After these words she expired. The circumstances had been forgotten, and it now suddenly recurred to their minds.

By the 3d of December, Feast of St. Francis Xavier, two hundred and two catechumens were ready for baptism. I was absent at the time of this consoling ceremony, being on a mission to the Pends-d'oreilles, where, on the same day, I baptized one hundred and sixty. On Christmas day I had the pleasure of baptizing one hundred and fifty others.

The eve of this solemnity was rendered remarkable by an extraordinary event.

A boy of about twelve years of age, who had for several months attended catechism, finding himself incapable of learning the prayers, gave up in despair, and discontinued his attendance. On the Eve of Christmas, his mother said to him—"Paul, the Great Spirit will be angry with you, and will never admit you into heaven if you do not learn your prayers." "Mother," answered the boy, "the Great Spirit will take pity on me—I tried to learn my prayers, and I have been unable to do it. However, I will go again and try. He then directed his steps towards the lodge of one of the catechists. On opening the door, he saw a person standing about two feet from the ground, in the midst of bright rays of light, dressed all in white: under the person's feet was a sphere, a half moon, and a serpent, with a strange fruit in its mouth. Above the person's head was a bright star—the heart was visible, and rays of light proceeded from it. At first he was afraid, and was on the point of running away. But on taking a second glance at the person, he perceived a smile on his countenance, which filled him with confidence; he kneeled and begged of the person to teach him his prayers. Suddenly he felt his mind clear and his heart warm—such are the child's own expressions—and he recited the whole of the prayers without difficulty. He returned immediately, and told his mother he knew his prayers. She could not believe it—he recited them in her presence, and knew them so accurately, that he corrected his sister, who mistook in two or three words. He then related the story; it soon became the subject of conversation among the Indians; none could imagine who the person was, nor could they ever decide whether it was a man or a woman—unable to solve the problem themselves, after the lapse of several days, they came to us—I showed Paul an image of an apparition of the B. V. He recognized her immediately; with this difference, that he saw her only with one star, with her hands joined before her breast, and with her heart visible. The circumstance of the single star coincided singularly with the festival of Christmas.

The candor, the simplicity, the piety of the child—the perfect consistency of his answers to all the questions put to him, and above all, the

fact that he had hitherto been unable to learn his prayers, and that on a sudden he was found to know them perfectly, plainly show, that our B. Lady had really favored this poor child in this extraordinary manner. This occurrence was the occasion of the conversion of a great number of Nez-percés. They were afraid of coming near us—hostile missionaries had filled their minds with so many prejudices against us and against the Catholic Church, that they could not be prevailed upon to come into our camp. When the Flat-heads told them of Paul's vision, they sent for the boy, questioned him and cross-questioned him, till at length fully convinced of the reality of the vision, they said: "That prayer must be true, since the Great Spirit has sent the Mother of his Son to teach it to the Flat-heads." They came into the camp, and after a course of instruction, which lasted two months, they were all baptized. I visited several other tribes, the Koetenays, the Pointed-hearts, the Cauldrons, the Okinaganes and the Kalispels, baptized their children and aged persons—their joy was beyond description. During my journey, I met several small camps of Indians who had transported their aged parents and sick, from a considerable distance, many of them blind, in order that they might see.

It seemed to me as if the Almighty had kept these poor old people in life, that they might have the consolation of embracing the true faith, and of receiving baptism. The number of persons already baptized amounts to seventeen hundred. Among the Flat-heads the piety of many is so great, that we admit them to weekly communion.

Such has been the progress of the mission.

Its prospects point out very clearly what we could flatter ourselves with, had we the necessary means, and a sufficient number of missionaries—thousands of Indians scattered over the Oregon territory, and along the northwest coast, are all anxious to be instructed, stretching out their arms for missionaries. Poor creatures, they are always in my mind—it seems as if I saw them and heard them, like the Macedonians whom St. Paul saw in a vision, calling out, come over to us and help us; and how many have in reality addressed this prayer to me. But the wants of the mission have obliged me to retrace my steps, to obtain the necessary funds, and I hope that Catholics who have so greatly assisted in this undertaking two years ago, will once more throw in their mite.

It would be impossible to do any solid and permanent good among these poor people, if they continue to roam about from place to place, to seek their daily subsistence. They must be assembled in villages—must be taught the art of agriculture, consequently must be supplied with implements, with cattle, with seed. In order to procure these things for the Flat-heads, I was under the necessity of making two journeys, one of five hundred miles, and another of a thousand, and to contract a debt with the Hudson Bay Company, of $800. They are willing to learn the art, and to submit to the labor of cultivation. For some time the expense will be heavy—but good God! what advantages!—how many thousands of poor souls brought over to the light of the true faith! How many thousands of immortal souls, created to the image of God, and redeemed by the blood of Christ, saved from eternal perdition, and made heirs of eternal life! What Christian will refuse his mite for so noble a purpose, were it even a mere probability—but it is a certainty—the short and simple exposure which I have laid before you establishes it beyond the possibility of doubt.

I shall return to the mountains at the end of April. I trust that your charity, the instinct of your hearts, your zeal for the glory of God and the salvation of souls, will prompt you once more to contribute to the advancement of this great object. The poor Indians know that their white brethren make collections for their good, and four times a week they meet and pray for their benefactors. Will their prayers be fruitless! No! no! The Lord will listen to them, and he will shower his blessing upon the charitable persons, through whose generosity his name is glorified among these poor Indians.

Cath. Herald.] P. J. De Smedt.

DOMESTIC.

Archdiocess of Baltimore.—We observe with pleasure, that, during the present week, the foundation of the new church to be erected in Poppleton street, Balt. has been commenced. In compliance with the call of their pastor, Rev. Mr. McColgan, a large number of hands was on the ground on Monday last, with all the implements necessary for digging the basement. What we admire is, that zeal for religion, not pecuniary reward, has drawn them to this holy work. So great is the ardor to forward the undertaking, that more present themselves, than can find room to labor. The whole congregation would willingly share in the toil, and some whose contributions have been very liberal, may now be seen busily employed in digging the foundation. Yesterday we observed about seventy men engaged at the work, and twenty carts. Besides these, eleven horses and carts were sent away, as it was not possible to find room for them to labor.

Nor is the ardor to advance the work confined to Catholics alone; numbers of other denominations have generously come forward; and when some were told that their carts would not be needed: "Well," said they, "we shall send our horses and carts home, but *we* will remain and labor."

One is truly reminded, on visiting this scene, of what is related of the middle ages, when our pious ancestors, impelled by a holy enthusiasm, assisted in the erection of the magnificent cathedrals of Europe; the glory of the ages of faith, and the wonder of the present day. We doubt not but that a church, commenced under auspices so encouraging, will soon be completed, and that the new congregation of St. Peter's will have what they have long needed, a church sufficiently large to contain their increasing numbers; one that will be an honor to religion, and an ornament to our city.

Cathedral Choir.—Agreeably to announcement in the papers, the oratorio which had been several weeks in preparation, was performed by the members of the Cathedral choir, on Wednesday, 25th January, at Calvert Hall, situated on the site formerly occupied by St. Peter's church. The music consisted of Rossini's STABAT MATER, his latest and most remarkable composition, and of selections from some of the most eminent German composers, and was executed in a style which reflects infinite credit on the ladies and gentlemen of the choir, and on the zeal and talents of Mr. Gegan, who conducted the performance. We copy the following just observations from a Baltimore paper.

"A very numerous and most respectable assemblage was attracted to this new and elegant hall, on Wednesday evening, to witness the performance of the oratorio with which it was to be opened. Much, of course, was expected—and it is no exaggeration to say that the highest anticipations were more than realized. Although our community have had occasionally offered to them musical performances of a most meritorious character, we yet hazard nothing in declaring that the one of which we are now speaking was decidedly the most successful and brilliant that has ever been witnessed here. This commendation applies with equal justice to the various details as well as to the performance as a whole. The credit of undertaking with amateur vocalists, and of sustaining with such triumphant success a composition so difficult as the Stabat Mater of Rossini, is due in an especial degree to Mr. Gegan, the vocal director. The effects of his admirable professional qualifications, operating with untiring industry upon the fine natural talent which he had gathered around him, were most happily manifested in the rich and rare fruits successively exhibited during the evening—of high cultivation, graceful expression and brilliant execution in the single parts, and of précision and accuracy in the chorusses which could not be surpassed. In the fugues, especially, the rapid running passages were uttered by the numerous body of sopranos with the distinctness and unity of a single voice. A performance so truly excellent as this was, from beginning to end, is most creditable to all who participated in it, and is one of which our city has just reason to be very proud. To Mr. Allen, who directed the orchestra, great praise is due for the efficient aid rendered by him in that department."

DIOCESS OF DETROIT.

MILWAUKIE, *December* 29, 1842.

MR. SMITH,—I am sorry that circumstances have not ere this permitted me to fulfil the promise of writing to you and of giving you some insight into the condition in which the Catholic Church is at this time in Wisconsin.

The knowledge of my present employment, which the contents of these lines will convey to you, is the best apology. I refrain from dwelling on the causes of my apparent neglect. It was in the latter part of last year, that I arrived in Wisconsin in company with our Right Rev. Bishop Lefevre.

I was, when leaving Detroit, far from imagining that this region would become the field of my future missionary labors, but the sickness of the Rev. Mr. Kelly, and the condition of the Catholic congregation in Milwaukie, made it necessary for the bishop to appoint me pastor of the congregation.

Wisconsin Territory is at present under the administration of the Bishop of Detroit, and numbers five priests, two of whom reside in Milwaukie, one in Green Bay, one in Cockalin on Fox river, and one in Prairie du chien. I may add without hesitation, that twenty clergymen would have sufficient employment. To substantiate this assertion, let me name to you the congregations which have already been formed since my arrival.

1. *Milwaukie.*—The congregation at this place is very numerous and daily on the increase. Divine service is held separate for the English and German congregations; the frame church is beautifully finished, but being entirely too small for the congregation, it is contemplated to begin a new one next year. The Sunday schools of the English, French and German children, are well organised and attended; the two day schools,

male and female in separate buildings, are an honor to Milwaukie; and the St. Peter's church building society, the temperance society with Father Matthew's pledge, lately established, and the St. Mary's female association will convince the spectator that there is no congregation superior to this.

2. *Oak Creek's* congregation, southwest nine miles from Milwaukie; here a beautiful frame church is built and finished, with one hundred and forty families.

At New Kirch's settlement, south west twenty-two miles from Milwaukie, with twenty-eight families.

6. *At the Muskeiguak Lake*, nearly west eighteen miles from Milwaukie, twenty-four families.

7. At *Yorkville*, southwest twenty-seven miles from Milwaukie; thirty families.

8. *At Burlington*, southwest ten miles from Yorkville, thirty-six miles from Milwaukie; forty families.

9. *Geneva*, southwest from Burlington, forty-six miles from Milwaukie, containing thirty-three families.

10. *St. Patrick's* congregation, thirty-four miles southwest from Milwaukie, fifteen miles from Southport, between thirty and forty families.

11. *At Prairieville*, seventeen miles west from Milwaukie, a number of families live around this place, their number not estimated as yet.

12. *At Muskwanago*, ten miles south of Prairieville, twenty families.

13. *At Mr. Rafferty's settlement*, nine miles northeast from Prairieville, twenty families.

14. *At Spring-Prairie*, thirteen miles from Muskwanago southwest, ten German families, and four English families.

15. At the line between towns eight and nine, range twenty, twelve miles north from Milwaukie, ninety-one families.

16. *At town ten*, twenty-four miles north of Milwaukie, thirty-six families.

17. *Madison*, the seat of government. At my first visit, being invited to dine with the governor, I received a promise of the finest site for the erection of a church and school, &c. The deed is promised at my next visit. The families are well off, their numbers not known as yet.

18. *Mineral Point*, one hundred miles, by the way of Madison from Milwaukie; here the first and wealthiest families are Catholics. At my first visit a church building society was established, and arrangements made for the erection of a Catholic church. General Becket presented the congregation land for a burial-ground. Colonel O'Neal offered two lots in town for the church edifice. About eight hundred dollars have been subscribed towards the erection of the church, and it is believed will exceed far one thousand.

19. *Dotchville*, eight miles from Mineral Point, nearly all the inhabitants are Catholics, numbers not yet known.

There are other places where partial arrangements are already made for the formation of congregations. The three first places are visited quarterly during the year, the others most every month. It is remarkable, most of the congregations mentioned have taken up a number of lots of land for families who promised to come here in the spring, so that if half of them come, Wisconsin will surprise you, and frighten many a prejudiced Protestant to see the country taken up by Catholics.

At Sac Prairie two Catholic counts have purchased a whole township; they with a number of families live on it, and expect a hundred families next spring. Pity they live so far away from here. They are from Hungary, but speak English and German.

I have not said any thing of Green Bay and vicinity, where one thousand Catholics live, but what I have said suffices to prove my assertions.

In this letter I could not literally follow your request, namely, to give an account of my missionary excursions; true they would exhibit many things which might make it interesting; but I cannot find time for it, sometimes for three weeks I never entered a house where I could find the least convenience for writing or studying. People have lately moved to this region, the houses are as yet poor, conveniences are rare. I must make many a sacrifice, but land and water, and health and courage being good, I have reason to say that all this will soon be changed.

Respectfully, &c.

West. Cath. Register.] MARTIN KUNDIG.

DIOCESS OF LOUISVILLE.—*Ordination.*—On Sunday, the 18th December, the Rt. Rev. Bishop Chabrat held an ordination in the church of St. Thomas, near Bardstown, being the church of the Diocesan Seminary. Messrs. Cull, Joyce, and Quinn were promoted to the holy order of subdeaconship.—*Cath. Advocate.*

DIOCESS OF NEW ORLEANS.—On Saturday, 17th December, Rt. Rev. Dr. Blanc, Bishop of New Orleans, held an ordination at the Seminary, parish of Assumption, when he ordained Mr. Moulard, deacon, and Mr. C. Lucas, priest. The pastor and vicar of Thibeaudeauxville, with the reverend directors of the seminary, assisted on this occasion. Mr. C. Lucas has been ap-

pointed by the bishop vicar of St. Martinsville.—*Le Propagateur Catholique.*

The Schism.—We learn with unfeigned satisfaction that the dissensions at New Orleans have been at length brought to a happy termination. The terms in which this event is announced in the *N. O. Bulletin*, might lead some to suppose that a compromise had been made of the episcopal right of appointment; but the same language was used on a former occasion, when it soon appeared that no such sacrifice had been made. The bishop of New Orleans has shown throughout this painful transaction, such firmness in the maintenance of his just authority, united with great condescension and forbearance, that we are fully persuaded that the termination of the controversy is such as to place beyond all doubt the right which has been assailed. The clergyman appointed is known to us, and is an additional guarantee that all is well.

The anniversary of the victory of New Orleans, 8th January, was celebrated this year with extraordinary solemnity. The bishop of New Orleans officiated in the church of St. Louis, accompanied by the bishops of Mobile and Natchez, and attended by his clergy. He delivered a discourse on the occasion in the French language, and the bishop of Natchez pronounced an English address.—*Cath. Herald.*

Diocess of Richmond.—On Saturday, December 31st, Mr. Edward Fox was promoted to subdeaconship in the chapel of the Theological Seminary at Richmond, Va.

On Sunday, 1st January, six young men received tonsure at the Cathedral, and three of them immediately admitted to minor orders; after which Mr. Fox was ordained deacon, and on the 6th he was promoted to the priesthood.—There are now nine priests in Virginia.

The Catholic Press.—"The *United States Catholic Miscellany* still survives, to defend our holy faith, and spread its truths. The earnest of good will given by some of the Catholics of the South has inspired new hope, and the faithful sentinel has resolved not to abandon the watch tower on which he has so long stood amidst storm and darkness, as well as in sunshine. From our heart we say, *ad multos annos:* and trust that ere long consolation will reach the widowed church."

We copy this paragraph from the *Catholic Herald;* and, while we share the pleasure which such an announcement must everywhere awaken among the friends of religion, we cordially express the same fond wishes for the continuance and prosperity of our esteemed cotemporary, the U. S. Miscellany. This is the oldest Catholic publication in the United States. The first number was issued in the city of Charleston on the 2d of June, 1822, under the auspices of the illustrious Dr. England, whose genius and erudition and untiring zeal were a rich and copious fountain, from which the *Miscellany* drew perpetually the living waters of sound doctrine, and useful knowledge of every description. The collection which is formed by the issues of this paper since its first appearance, is one of the most valuable repertories of instruction and information that could be desired. In its pages we are allowed to contemplate the gigantic efforts of Bishop England's mind, that distinguished champion of the faith, when it was yet as it were, in its prime, and we follow it with undiminished admiration to the period when it was called from the conflict, crowned with the laurels of victory. Though the *Miscellany* has no longer the aid of this master spirit and the indefatigable pen which it wielded, the journal is ably edited, and in view of the signal services which it renders to the cause of truth, is well deserving of an extensive patronage.

In adverting to the claims of the Charleston paper, we deem it a fit occasion for expressing our concurrence in the opinion, which has been lately very generally put forth regarding the indifference of the Catholic community for the encouragement and support of Catholic undertakings. In a recent pastoral letter to the clergy of his diocess, the venerable bishop of Louisville states, that the *Advocate* will be discontinued, unless a more liberal patronage be obtained for it; and he calls upon each one of them to "consider it his own peculiar duty to sustain that periodical." "Let each of you, act as its first and principal agent, and appoint a person or persons, to aid you in procuring subscribers, and attending zealously to its interests: call the attention of the faithful again and again to this subject." There is certainly much reason for appeals and instructions of this kind, from the want of attention on the part of the Catholic body to the circumstances in which they are placed. "In this country," says the Freeman's Journal, "there are no papers worse supported than Catholic papers; none which are forced to appeal so often and so urgently to their subscribers; none which have circulations so limited and even upon those limited circulations so many bad names. But a few days past, and the Charleston *Miscellany*, a newspaper of twenty years' standing, weighed down by the accumulation of bad debts upon its accounts, was compelled to announce the necessity of its suspension for the want of four hundred paying subscribers: a little before, the Cincinnati *Catholic*

Telegraph stated the amount of debts due by delinquent subscribers at three thousand eight hundred dollars; while this JOURNAL, though but two years and a half in existence, has outstanding debts exceeding *four thousand dollars*. On the other hand how is it with the papers supported by Protestants? They are among the best and safest properties in the country. In this city alone, the *Christian Advocate*, the *Christian Observer*, the *Churchman*, supported—the first by Methodists, the second by Presbyterians, the third by Episcopalians, circulate a total of *fifty thousand* copies weekly. One of them, the *Advocate*, as we have already observed, circulates *beyond twice as many as all the Catholic papers in the Union put together*.

"Now, why this striking contrast? Why is it that Sectarians are so liberal, so constant in upholding their journals, while Catholics are so niggardly, so unstable, so unsatisfactory? Is it that in this country the Protestants most need organs to represent them, and the Catholics not? Or is it not rather the direct contrary? Will any man deny what is as plain as the day? that Catholics in America need as much as the air they breathe, journals to express their feelings, to defend their principles, to refute calumny. Is there a country in Christendom where more than in this, the Catholics are the people 'every where spoken against;' where public opinion is at once so powerful and so perverted against Catholicism? Not one. There is not another country, we will not except England, where Catholics need more urgently journals to advocate their cause and certainly none where journals can advocate it more efficiently. Let those Catholics who are so lukewarm about the matter, and give their support to newspapers so grudgingly—let them fancy for a moment Catholics in America left without a press of any kind. Let them imagine, if they can, the calumnies directed against them, day after day, the old ones repeated until they are worn out, and new ones starting up to supply their places, the bitter denunciations of the politico-religious press of every shade kept up without ceasing—let them think of the varieties of invective that would be exhausted upon them of the dark and deadly designs that would be laid to their charge, of the hue and cry that would be raised after them from one end of the union to the other, until the popular feeling, poisoned beyond remedy and exasperated to the fiercest pitch, would explode in outbreaks in which neither life, nor limb, nor property would be safe. Let them think how in such a state of things, the Catholic without one to defend, one to protect him, one to say a word for him, with slanders unnumbered hanging over him, with the universal prejudice incessantly bearing him down, could go among his fellow-citizens scarcely daring to lift his head, never dreaming of vindicating himself or his creed, hardly knowing that he was a freeman, until misunderstood, hated and despised he should become even in this free land as much, to all intents and purposes, a slave, as the Catholic of Ireland under the Protestant ascendancy.

"Will not Catholics then, while they have presses to advocate their interests, give them a proper support? By a proper support we do not mean such a support as will merely enable them to hang on through a precarious existence, but such as will give their conductors heart to improve and elevate the character of the journals under their control.

"We ask them to think of these things, and no longer present to the wonder of the world the practical anomaly of the greatest need, coupled with the greatest neglect, of newspapers. If they will reflect but for a little, they will see that they owe it to themselves, to their faith, to the brethren in the faith, nay to many yet unborn, to maintain and encourage organs for the expression and defence of Catholic principles. Let them in this take instruction from Protestants; let them see how much wiser in their generation are the children of the world than the children of light; how sectarians never slacken in the support of their newspapers, with what promptitude they discharge their obligations; how they are always on the alert to add to their subscription lists; how with them, the newspaper is not invariably the first source of expense cut off in times of retrenchment, or in preference to giving up some costly and useless luxury; let them imitate them in these things, for in these things their conduct is at once a reproach and an example to Catholics."

DIOCESS OF PHILADELPHIA.—*Letter of Bishop Kenrick to the controllers of the Public Schools.*—At the monthly meeting of the Board of Controllers of the Public Schools, held on the 13th of December last, Col. Henry Leech, president, laid before the board the following letter from the Roman Catholic Bishop of Philadelphia, which had been received by him since the stated meeting of November.

"*To the Board of Controllers of the Public Schools in the city and county of Philadelphia.*

"*Gentlemen,*—Sympathy for a respectable lady who has been deprived for many months past of her only means of support for following the dictates of her conscience, and a solemn sense of

duty to the Catholic community whose religious interests are entrusted to my guardianship, prompt me to submit respectfully to your consideration, the conscientious objections of Catholics to the actual regulations of the public schools.

"Among them, I am informed, one is, that the teachers shall read, and cause to be read, the bible; by which is understood the version published by command of King James. To this regulation we are forced to object, inasmuch as Catholic children are thus led to view as authoritative, a version which is rejected by the Church. It is not expected that I should state in detail the reasons of this rejection, I shall only say, that we are persuaded that several books of divine scripture are wanted in that version, and that the meaning of the original text is not faithfully expressed. It is not incumbent on us to prove either position, since we do not ask you to adopt the Catholic version for general use: but we feel warranted in claiming that our conscientious scruples to recognize or use the other be respected. In Baltimore the directors of the public schools have thought it their duty to provide Catholic children with the Catholic version. Is it too much for us to expect the same measure of justice?

"The consciences of Catholics are also embarrassed by the mode of opening and closing the school exercises, which, I understand, is by singing some hymn, or by prayer. It is not consistent with the laws and discipline of the Catholic Church for their members to unite in religious exercises with those who are not of her communion. We offer up prayers and supplications to God for all men; we embrace all in the sincerity of Christian affection; but we confine the marks of religious brotherhood to those who are of the household of the faith. Under the influence of this conscientious scruple, we ask that Catholic children be not required to join in the singing of hymns or other religious exercise.

"I have been assured that several of the books used in the public schools, and still more those contained in the libraries attached to them, contain misrepresentations of our tenets, and statements to our prejudice, equally groundless and injurious. It is but just to expect that the books used in the schools shall contain no offensive matter, and that books decidedly hostile to our faith, shall not, under any pretext, be placed in the hands of Catholic children.

"The school law which provides that 'the religious predilections of the parents shall be respected,' was evidently framed in the spirit of our constitution, which holds the rights of conscience to be inviolable. Public education should be conducted on principles which will afford its advantages to all classes of the community, without detriment to their religious convictions. Religious liberty must be especially guarded in children, who, of themselves, are unable to guard against the wiles or assaults of others. I appeal, then, gentlemen, with confidence, to your justice, that the regulations of the schools may be modified, so as to give to Catholic pupils and teachers equal rights without wounding tender consciences.

"For my interposition in this matter, besides the responsibility of my station, I have specially to plead the assurance I have received from a respectable source, that some desire had been expressed to know distinctly from me, what modifications Catholics desire in the school system. It was also suggested that an appeal of this kind would receive every just consideration from the board; and would anticipate effectually the danger of public excitement on a point on which the community is justly sensitive—the sacred rights of conscience.

"With great respect, I remain, gentlemen,

"Your obedient servant,

"✝ FRANCIS PATRICK,

"*Bishop of Philadelphia.*"

"PHILADELPHIA, 14*th Nov.*, 1842."

The foregoing application by Dr. Kenrick resulted in the adoption of the following resolutions by the Board of Comptrollers of the Public Schools:

"*Resolved*, That no children be required to attend or unite in the reading of the Bible in the public schools whose parents are conscientiously opposed thereto.

"*Resolved*, That those children whose parents conscientiously prefer and desire any particular version of the Bible, without note or comment, be furnished with the same."—*U. S. Gazette.*

AMERICAN PHILO-ITALIAN SOCIETY.—"A society under this name, whose object is the dissemination of useful knowledge in Italy, has recently been formed in the city of New York." . . . . . .

"We are to furnish printed instruction, Bibles, tracts, and well-written essays, statistics, and useful information, and some school-books, and other helps, for the correct and competent education of their children in Italy, and also 'among the Italians,' emigrants and exiles in other places."

"In one respect, this society is widely different from the Protestant Association, though designed to bear ultimately upon the same great interests. The Protestant Association is defen-

sive: it is designed to unite all Protestants in the defence of the great principles of the Reformation—in renewing their solemn PROTEST against the corruptions of Popery. The Philo-Italian Society is aggressive in its designs, it proposes to carry Protestant principles into the central dominions of Popery, and to plant them around the very throne of him who wears the triple crown, and claims to be universal bishop."

We copy this precious item of information from the *Episcopal Recorder* of January 28th. Among those who are acquainted with the real condition of Italy, and with the fact that there is more learning and useful knowledge in one little corner of Rome, than in the whole congregation of the Philo-Italian Society and its emissaries together, the announcement of such an association will be a source of infinite amusement; but among intelligent Protestants, who see the fabric of the Reformation every where in a tottering state, this news will no doubt excite a profound regret that the advocates of the anticatholic sects do not attend to the cries of distress among themselves, before they undertake to offer relief where it is not wanted.

OBITUARY.

Died, on the 3d of last January, at St. Mary's Theological Seminary, Baltimore, in the 24th year of his age, Mr. Alexander A. Calder, of Glasgow, Scotland.

At the House of our Lady of Mercy, Charleston, S. C. on the 3d January, of consumption, Sister Mary Joseph (O'Gorman), aged forty-six years. The deceased was a native of Cork, Ireland, and was one of the oldest members of the very useful community in which she died, and its first superioress.—*U. S. Cath. Miscellany.*

At the Convent of the Visitation, Baltimore, on the 5th of January, Sister Mary Frances (Hoskyns), in the 35th year of her age.

NOTICES OF BOOKS.

A General History of Europe, from the beginning of the sixteenth century to the peace of Paris in 1815, *with addenda to* 1840. Philadelphia: Eugene Cummiskey. pp. 468, 12mo.

The glance which we have taken at this volume enables us to say that it is a very interesting compend of the most interesting epochs in the whole history of the human race. The object of the work is "to give the reader a general idea of what has occurred, chiefly in Europe, within the last three centuries, in a succinct style, and an impartial spirit," and these features of the volume with the elegance of its diction, recommend it in a special manner to the young student of history.

L'Abeille pour les enfans ou leçons Françaises, 1ère partie. Philadelphia: Edward C. Biddle. 18mo. pp. 108.

We have looked through this little volume, which is designed for the instruction of young persons in the French language, and we are pleased with the character of the compilation generally, the selections being such as to entertain the youthful scholar, while they are calculated to impress his mind with the love of virtue.

New American Speaker; being a selection of speeches, dialogues and poetry for the use of schools. By Thomas Hughs. New edition. Philadelphia: E. C. Biddle. 12mo. pp. 252.

This compilation is designed for the instruction of young persons in the arts of reading and elocution, and contains selections from many of the best writers in our language. But though these selections generally possess great merit in themselves, they do not appear to us to have, as far as they might, that character which is necessary for the application of the author's theory; which is, as he tells us, to "trust to nature and good sense." In this we concur with him; but if the scholar is to be formed, and still more, if he is to form himself by this rule, the exercises which he makes use of, should be easy of comprehension, so that he may seize the meaning of the words and give to them the expression which nature dictates. We think, therefore, that in works of this kind there should be a gradation in the character of the contents; some of the extracts suited to the mental capacity of the beginner, others not so easy of comprehension, yet intelligible to the student who has made some proficiency, but all adapted to the understandings of those for whose benefit they are designed.

Father Oswald, a genuine Catholic story. New York: Casserly & Sons. 12mo. pp. 304.

We are indebted to the publishers for an elegant copy of the above mentioned work, which is neatly and substantially printed. The instruction, however, which it contains is a much higher claim to universal patronage. As far as we have looked through its pages, it is entitled

to the commendations that the press has every where bestowed upon it, and we do not hesitate to welcome it among the productions which are to be the most popular and influential means of removing anticatholic prejudice, and leading the Protestant mind to the discovery and acknowledgment of truth. The work is intended to be a refutation of *Father Clement*, a notorious tale of slander against our holy faith, and as the design of the author is ably accomplished, the circulation of the volume is well worthy the zeal of those who have at heart the honor and propagation of the true faith. It may be purchased at John Murphy's, Baltimore.

Biographical Sketch of the Most Rev. John Carroll, first archbishop of Baltimore, with select portions of his writings. Edited by John Carroll Brent. Baltimore: John Murphy. 12mo. pp. 321, with a portrait.

The announcement of a biographical sketch of the first archbishop of Baltimore, and of a prelate whose wisdom and zeal in public affairs not less than his amiable manners in private life have immortalized his name, must necessarily have awakened in the community the expectation of a highly interesting memoir, the more eagerly looked for as until the present time no pen has been exercised upon this important topic. We think that the volume edited by Mr. Brent will meet the anticipations of most readers, and if it has not been in his power, from the want of the necessary documents and materials, to produce a more extended and detailed biography, the public will easily acknowledge their obligations to him, for the entertaining volume which he has added to our literature. The approbation of the work by the Most Rev. Dr. Eccleston, and the certificate of accuracy prefixed to its contents by the venerable pastor of St. Patrick's Church in Washington, are a sufficient guarantee that it may occupy a very useful place in any library. At present we shall say nothing more of this handsomely executed volume, intending to notice it more *in extenso*, in some future number of our Magazine. We shall merely add to what we have stated, that a considerable portion of the profits accruing from the sale of the book, will be appropriated to the repairs of a church which was formerly served by the illustrious bishop Carroll.

EDITORIAL REMARKS.

We have received several communications expressing a decided satisfaction with the character of our Magazine, and we cannot withhold the announcement of the gratification which such intelligence has awakened. To those who have favored us with these testimonials of regard we feel doubly indebted, as they not only attest the interest which they take in our humble efforts, but also animate us to a renewed exertion in the good cause.

We respectfully decline the publication of the "Catholic song of Jubilee," as it does not possess, in our opinion, a sufficient poetical merit for a place in our columns.

The review of Voigt's history of Gregory VII and his age, has been received, and will soon be placed before our readers. It is from the pen of P. F. one of our most gifted contributors, and embraces one of the most interesting periods of the middle ages.

In a forthcoming number will appear the able dissertation of Wm. Geo. Read, Esq. on the history of St. Thomas a Becket, archbishop of Canterbury, which will be found to be an eloquent and splendid tribute to the memory of that illustrious prelate. We owe much to our learned friend for the privilege of inserting this essay in our columns.

It affords us pleasure also to announce that the March number of our periodical will be enriched with a finely executed engraving of St. Peter's church at Rome, the most magnificent temple that has ever been erected to the honor of the Almighty. The publisher has incurred a considerable expense to procure this plate, and to exhibit to the eye of the reader a representation of one of the noblest monuments that have been reared by Catholic art. From the glance which we have taken of it, it appears to be an embellishment, which would be worthy of a conspicuous place in the most elegantly ornamented periodicals.

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